

יְנוּקָא I m. (יָנֵק) *suckling, infant; child; school-boy*.
Targ. Y. Gen. XLVIII, 20.—Gitt. 57^a . . . כִּי הוּת מְחִילֵיר י' . . .
whenever a male child was born, they used
to plant a cedar, when a female, they planted &c. Sabb.
134^a דְּלִית לִיהּ וּב' דְּלִית חֲמִי' an infant (to be circumcised on
the Sabbath) for which no bandage has been prepared,
v. חֲזִילֵק I.—Succ. 56^b (prov.) שׁוּרְתָא דִּר' וּב' the child's talk
in the street is either the father's or the mother's (talk
at home). Shh. 110^b (ref. to פְּתָאִים, Ps. CXVI, 6) . . . שֶׁבֶן
פְּתָאִי in the sea towns they call a child
pathia. B. Bath. 21^a כִּד מְחִיל לִי' וּב' when thou (as teacher)
strikest a child, strike it only with a shoe-strap. Ib. לֹא
מְמַשְׁקִי י' וּב' we must not let a child go to school from
one place to another (but must provide a school for each
place).—Gen. R. s. 36, a. e. יְנוּקָא, a. fr.—*Pl.* יְנוּקָא. B. Bath.
1. c. יְנוּקָא primary school teacher, v. יְנוּקָא, a. fr.—
Fem. יְנוּקָא. Gitt. 1. c., v. supra.—B. Bath. 3^b הָאִיר י' that
maiden (of Hasmonean descent, Mariamme).

יְנוּקָא II, אֶמֶר pr. n. m. *Mar Yanuka*, son of R. Hisda. B. Bath. 7^b top.

יִבּוֹקָא m., pl. **יִבּוֹקָא (יִבּוֹק)** *breasts*. Tanh. Ki Thissa 27 [read:] **לִי דָהוּרִין יִבּוֹקִין** happy the breast that nursed such a child.

I. רְנוּקָא v. רְנוּקָפּא.

בִּית, v. יָבַח, יָבַח.

וְיָרֶוּ, יִרְבֵּה, *Hif.* הִזְקָה (b. h.; v. אָנָּה) *to oppress, treat overbearingly, vex, taunt.* Gen. R. s. 88, beg. מוֹרִים יִרְוּ מוֹרִים *שלא ירו מורים* that they might not taunt Israel saying &c. Cant. R. to I, 6. *Tanh.* Vayera 14 שִׁוְיָה לְחַבְדּוֹ *כל מי שיוקה לחבדו* whoever aggrieves his neighbor. *Ib.* הִזְקָה אֶת עַצְמָהּ *הוא הִזְקָה את עצמה* the humbled herself; a. fr.—**וְיִנְאָה, הִנְאָה,** *א. fr.*—**וְיִנְאָה, הִנְאָה,** *א. fr.*—

II (cmp. b. h. גויא, a. גויא) *to be undecided, waver.*
Af. גויא to cause to waver, discourage. Targ. O. Num.
 XXXII, 7; 9.

יַנִּיבָה, יַנִּיבָה m. (comp. אָנַב II) name of an insect in flax. Hull. 85^b בְּחִיטָתוֹ לֵיהּ יַנִּיבָה Ar. (ed. יאַנ) the *yaniba* came into his flax crop. Ib. 28^a לֵיהּ . . . בְּיַנִּיבָה Ar. (ed. יַנִּיבָה, corr. acc.) he needs its blood for killing the flax worm.

יְנִיכָא, v. preced.

יָנִיס pr. n. m. *Yannis* (Janus), v. יַמְבָּרִיס; cmp. יוֹתָנִי.

יִנְקָא, יִנְיָן, יִנְיָן m. (v. יִנְקָא) 1) *suckling, child*;
young. Targ. I Sam. XV, 8. Targ. Jud. VIII, 20 (h. text
 נַעַר). Targ. Is. LXV, 20 יִנְיָן (h. text יְהוֹנָדָה); a. fr.—
 Kidd. 32^b וְהַכִּימִי young but wise; a. fr.—*Pl.* יִנְיָן. Lev.
 R. s. 5, beg. (translating עֲשֵׂה לָהֶם Job XXI, 11) יִנְיָן
 their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v.
 יִנְיָן) *branch, twig*.—*Pl.* as ab. Targ. Ps. LXXX, 12
 יִנְיָן (Ms. יִנְקָא; h. text יִנְיָן).

***הִנֵּה** (b. h.; cmp. **הִנֵּה** a. **הִנֵּה** II) 1) (neut. verb) *to move quickly; to glisten, be bright.*—2) (act. verb), v. infra.

Pi. רִיבֹן (= רענע) to shake, awaken, stir up. Pinké d'R. El. ch. XXXII the Messiah is named *Yimmon* (יִמּוֹן). Mus. quotes רִיבֹן *Kal*, cmp. שׁוּא עִירֵי לִרְיֹן יִשְׁנֵי עֶפֶר (Mus. quotes רִיבֹן *Kal*, cmp. רִיבֹן fr. יִשְׁנֵי, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till to Ps. XCIII לִיבֹן (missing in ed. Bub.); Yalk. Kings 200 עִירֵי לִרְיֹן רִשְׁנֵי אֶרֶץ he will stir up the wicked of the earth; Yalk. Gen. 45 לִרְיֹן לַעֲבוֹרֵם.

גִּיּוֹן, v. גִּיּוֹץ.

יָנַק (b. h.; cmp. אָנַק [to press,] (cmp. צָנַץ) to suck. Sot. 12^b וְלֹא אֵרָא and he (Moses) would not suck; יָנַק.. פֶּה shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10^a; a. fr.—Transf. to draw sap, absorb. B. Bath. 71^b יִנְיָקוּ מִשְׂדֵּה רֹב' (the plants) are nurtured from the consecrated field. Y. Erub. III, 21^b מִזֶּה מִזֶּה אֵיבָרִים יִנְיָקוּן זה מזה the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

Hif. הֵינִיִּק הַחֵזֶק *to give suck, feed.* Pes. 112^a ... הֵינִיִּק כִּזְבִּיק ... לֵינִק more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7^b כָּל הַמְּזִילִד *every viviparous animal is a mammal.* Keth. V, 5 מְזִילָהּ אֶת בְּנָהּ וְכ' (Y. ed. 'מִינִי') and she is bound to nurse her child herself. Nidd. I, 4 נָתַתָּה בְּנָהּ לְמִזְיָקָהּ (Y. ed. 'לְמִי') if she gave her child out to a wet-nurse. Ib. 5 מְזִילָהּ וְכ' while she nurses a child. Tosef. ib. II, 2; Keth. 60^a מְזִילָהּ אֶת בְּנָהּ וְכ' a woman whose husband died during her nursing period. Ib. 65^b כָּל מְזִילָהּ וְכ' as a rule nursing women are of delicate health. Taan. 27^b מְזִילָהּ שֶׁנִּזְקָה 'in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

Af. אֶיִן, אֶיִן as *preced.* *Hif.*—Targ. Ex. II, 9, Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end דִּהְבֵּן אֶיִן which nursed such a child; v. Kil. I, 27^b תִּיֵּן אֶיִן; Gen. R. s. 5 end מִיֵּן (corr. acc.), v. Ber. II, 11; a. fr. מִיֵּן *nurse*. Targ. Ex. II, 7; a. e.—*Pl.* מִיֵּן, v. *infra*.

Pa. q̄s same. Targ. Y. II Ex. XV, 2 (Y. I. מִזְרִיקִין). Targ. I Sam. VI, 7; 10 (ed. Lag. מִזְרִיקִין); Targ. Ps. LXXVIII, 71 מִזְרִיקִין (Targ. Is. XL, 11 מִזְרִיקִיתָא); animals giving suok (h. text עלוֹת).—Tanh. Ki Thissa 27 רִנְקִין, v. רִנְקָא.

יִנְקָא I, **יִנְקָא** m. (preced.) *suckling, child*. Targ. Cant. VIII, 1; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

2) יִנְקָא like the infant leaving the mother's womb &c.; Y. Snh. II, 20^b bot.—*Pl.* יִנְקָא, יִנְקָא. Targ. Ps. VIII, 3 יִנְקָא Ms. (ed. יִנְקָא); a.e.—Targ. Is. III, 4 (some ed. יִנְקָא) childish men.

יִנְקָא II f. (preced.) = h. יִנְקָא, יִנְקָא, *young camel*. Targ. Jer. II, 23 (h. text בִּרְחָה).

יִנְקָתָא f. (preced. wds.) *childhood, youth*. Targ. Jer. XIII, 27; a. e.—Sabb. 152^a, v. יִנְדָּ. Taan. 20^b בִּינְקָתָא לא רְבִירָנָא of his earlier days I remember nothing. Sabb. 21^b, v. יִנְדָּ I; a. e.

יִנְקָתָא m., pl. יִנְקָתָא v. יִנְקָא I.

יִנְסָא, v. יִנְסָא.

יִסְדָּ (b. h.; v. יִסְדָּ) [*to join, fasten*; denom. יִסְדָּ, whence יִסְדָּ] *to found, establish*. Tanh. B'resh. 1 וְיִי אֵרֶץ וְיִי אֵרֶץ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3^a; Sabb. 104^a; Succ. 44^a וְיִסְדָּוּ and they reintroduced them. Ib. 20^a, v. יִסְדָּ; a. fr.

Pl. יִסְדָּ 1) *to establish; to join in between*. Y. Erub. V, 22^c שַׁעַר הַיְסוּדָא שֶׁשָּׁם הָיוּ מֵיִסְדָּוּ וְכִי the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מֵיִסְדָּ. Ib. בֵּין וְכִי שַׁעַר הַחֲוּץ שֶׁהָיוּ מֵיִ בֵּין וְכִי it was named the Middle Gate because it was fastened in between two gates; a. e.—2) *to rebuild* (a ruin). Tosef. B. Mets. XI, 4 לֹא יֵאמַר לִי הָיִינוּ מֵיִסְדָּ עִמָּךְ מִכְנֹגֵר וְכִי (not עִמָּךְ) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, וְכִי אֲלֵא מֵיִסְדָּ עִמָּךְ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12^c; (B. Bath. 6^b מִלְמַשְׁתָּא בִּלְיָדָא [Cant. R. to I, 2 מִלְמַשְׁתָּא בִּלְיָדָא] the next following sentence comes to found upon it a base (thus proving that the reading is הַיְסוּדָא and not הַיְסוּדָא). Some eds. read [מִלְמַשְׁתָּא בִּלְיָדָא] 5 מִלְמַר; Yalk. Cant. 981 מִלְמַר; Ab. Zar. II, 5 מִלְמַר; Yalk. Cant. 981 מִלְמַר.]

Nithpa. לֹא נִיִּסְדָּ *to be established*. T. ah. l. c. הָיָה לֹא נִיִּסְדָּ the world has been founded on nothing but the Law.

יִסְדָּ, ch. same. Targ. Ps. LXXVIII, 69; a. e.

Pa. יִסְדָּ same. Ib. CIV, 5.

Ithpa. אֵתְּרִיסָא, *Ittof.* אֵתְּרִיסָא *to be fastened, supported, founded*. Targ. Job. XII, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לֹא־תִסְדָּא (ed. Lag. לֹא־תִסְדָּא).

יִסְתָּ, v. יִסְתָּ.

יִסְדָּ m. (יִסְדָּ) *institution, confirmation; reestablishment*. Men. 99^a sq., v. בִּינְדָּ. Succ. 44^a עֲרֵבָה יִי נְבִיאִים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מִנְהַג נְבִיאִים a custom arisen in the days of the prophets; Y. Shebi. I, 33^b bot. וְכִי נְבִיאִים מֵיִ belong to the institutions of the early prophets; Y. Succ. IV, beg. 54^b.

יִסְדָּ m. (b. h.; v. יִסְדָּ) *foundation*. Y. Erub. V, 22^c שַׁעַר הַיְסוּדָא, v. יִסְדָּ.—Esp. (sub. חֲמוּצָה) *the base of the altar*, *y'sod*. Midd. III, 1. Zeb. V, 1, a. fr. מִעֲרֵבִי the western side of the *y'sod*. Ib. 3 (53^a) הָיָה דְּרִימִית (read רְיִמִּית, v. Rabb.

D. S. a. l. note 200) the southern side &c.; a. fr.—*Pl.* יִסְדָּ Cant. R. to I, 1 אָבִיר בְּנֵה אֶת דָּרִי Solomon's father laid the foundations of the Temple; a. e.

יִסְדָּ ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—*Pl.* יִסְדָּ, constr. יִסְדָּ. Targ. O. Num. V, 17 (ed. Berl. יִסְדָּ; h. text קִרְקַע).—Y. B. Mets. X, beg. 12^c תְּרִיבִיּוֹתֵי אֵילִין יִי both (the upper and the lower portions) are foundations (v. יִסְדָּ).—2) *pl. rest, head-rest* (cmp. יִסְדָּ). Targ. Y. II Gen. XXVIII, 10 חֲתוּמֵי יִי רִישֵׁיהָ in place of his head-rest.

יִסְדָּ*, Targ. Y. II Deut. XXVIII, 65, read: וְיִסְדָּ עֲרִיבִין.

יִסְדָּ, יִסְדָּ m. (יִסְדָּ) *correction by example, warning example*. Snh. 45^a (ref. to Ez. XXIII, 48) אֵין לָךְ יִי there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl. יִסְדָּ, יִסְדָּ, יִסְדָּ, corrections by suffering, suffering, trials, visitation*. Sifre Deut. 32 עַל מִי שִׁי' בָּאִים עָלָיו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. מִצָּרִים דְּרִי sufferings atone more than sacrifices. Ber. 5^a שֶׁל אֲהַבָּה יִי visitations of (divine) love (ref. to Prov. III, 12). Ib. עֲלִיךָ יִי are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 הֲוֵי מַה קָּשִׁין דָּן דְּרִי how hard to bear are sufferings!; a. v. fr.

יִסְדָּ, יִסְדָּ, יִסְדָּ ch. 1) (v. יִסְדָּ) *chain; prison*. Targ. II Esth. I, 2 end לְבוּשֵׁי יִסְדָּתָא his prison clothes; (Targ. Jer. LII, 33 יִסְדָּתָא).—*Pl.* יִסְדָּ, יִסְדָּ, יִסְדָּ, יִסְדָּ. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יִסְדָּ).—2) *chastisement, suffering*. Targ. Jer. XXX, 14.—*Pl.* as ab. Ib. 11 (v. יִסְדָּ II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60^a בְּעִי וְכִי Ms. M. (ed. יִסְדָּ h. form) that man desires to bring suffering upon himself. B. Mets. 84^b קָבִיל עָלֶיךָ יִי he submitted patiently to sufferings. Ib. 85^a; a. fr. Lam. R. introd. end לִית יִסְדָּתָא חֲשִׁיבִין וְכִי as if saying, sufferings count to me for nothing.

יִסְטָא, v. יִסְטָא.

יִסְטָא, v. יִסְטָא.

יִסְטָא m. (יִסְטָא) [*healer of sickness*,] *yassé hōti*, name of a bitter herb. Y. Kil. II, 27^a top (not יִסְטָא, expl. חֲזֵרָה גְּלִים); Y. Pes. II, 29^c (expl. חֲזֵרָה גְּלִים).

יִסְיָא, v. יִסְיָא.

יִסְכָּא f. (b. h.) pr. n. f. *Jiscah*. Snh. 69^b; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

יִסָּא (v. יִסָּא, יִסָּא, יִסָּא) *to close or to be closed*.

Nithpa. נִתְיִסָּא (with בעֲיִנִּי) *to become blind*. Tanh. Toledoth 7.

יִסְמִין m. pl. (?) (cmp. יִסְמִין) *Jasmine flowers*. Sabb. 50^b, v. יִסְמִין.

יָסַף (b. h.; cmp. אָסַף), *Hif.* הוֹסִיף *to heap up, to add* (with כלל). Snh. XI, 3 וְכִי דְבַר יוֹסֵף thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88^b ואם ה' when there is a possibility to add. Ib. ה' גורע and if he did add, he diminishes (violates the law). Ib. 29^a הַמְּסִיחַ, v. גָּרַע I. Tosef. Sabb. VI (VII), 17 והאומר (not ואומר) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוֹסְפִי עַל וְכִי (Sifra Metsora beg. מוֹסְפִי עַל וְכִי) I will add to what thou saidst.

Nithpa. הוֹסִיף, *Hithpa.* הוֹסִיף *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 וְכִי עוֹד וְכִי and the second name was added to the first (without abrogating the first). Ex. R. s. 7, beg. וְכִי two additional years (of imprisonment) were given him. Sabb. 152^a ר' ח'... חכמתן מתוספת עליהן Ms. M. (ed. חכמה) when scholars grow old, their wisdom grows with their age; ib. טענות מתוספת וְכִי, v. נפשה.

יָסַף ch., *Af.* אוֹסַף, אוֹסַף same, *to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116^b אלא לאוספי וְכִי Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7^c אוֹסַף עליה add thereto. —Part. pass. מוֹסְפָא, Kidd. 20^a מוֹסְפָא but this (the debt on interest) is continually growing; a. fr.

Ittaf. אוֹסַף *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28^a many forms had to be added (to accommodate the hearers). Ib. א' ד' מאהוב' four hundred forms were added; a. e.

יָסַף (b. h.; cmp. אָסַף) [*to tie up; cmp. רָוַב.*]

Pi. יוֹסֵף, יוֹסֵף *to chastise, chasten, try.* Snh. 39^a... מְיַסֵּף he (the king) punishes the prominent among them (the rebellious citizens); וְכִי כך דקב"ה מ' וְכִי so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4^a אֶיִסְרָם ביטורין וְכִי I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex. R. s. 3, end שֶׁיִּסְרֶנִּי בִּי the staff where-with to strike him (Pharaoh); a. fr.

Hithpa. הוֹיִסֵּף, *Nithpa.* הוֹיִסֵּף *to be chastened, tried.* Gen. R. s. 62 וְכִי יוֹסֵף used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27^d נדיר בבני הבכור he was punished with the death of his first-born son. Tanh. Noah 14 נדיר בבני he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 בבני נדיר was tried by his son (Joseph being sold); a. e.

יָסַף ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 יוֹסֵף ed. Lag. (ed. יוֹסֵף; h. text יוֹסֵף); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66^a top (quot. fr. Meg. Taan. ch. XII) יוֹסֵף בצלו (Meg. Taan. l. c. יוֹסֵף) may vow (a fast) in his prayer; Bab. ib. 12^a (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. אָסַף.

Itthpa. יוֹסֵף *to be tried.* Cant. R. to II, 16 א' ר' R. J. was tried and suffered with fever &c.

יָסַף (cmp. אָסַף a. עָשָׂה) *to do habitually.* — Denom. יוֹסֵף, יוֹסֵף.

Hif. הוֹסִיף, הוֹסִיף [b. h., by way of syncope, forms resembling Kal of הוֹסִיף, as הוֹסִיף=הוֹסִיף, הוֹסִיף=הוֹסִיף &c.] *to cause to do, stir up, instigate.* Sot. 35^a (expl. אל . ויהם . Num. XIII, 30) הוֹסִיף בדברים (he quieted them, because) he (apparently) instigated them (against Moses). Hag. 5^a (שרבו מסירתין לו Ms. M. (ed. עבר שמסירתין עליו רבו וניסח וְכִי) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him? — B. Bath. 16^a (ref. to Job II, 3) כבירכיל וְכִי (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. וְכִי וְכִי Ms. R. (ed. וְכִי) Satan comes down and incites (to sin). Y. Snh. VII, 25^d top וְכִי וְכִי he will stir himself up (become bold) and incite others; a. fr.—Esp. מְסִיחַ or מְסִיחַ (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. בלשון גבירה וְכִי the *massith* speaks in a loud voice, the *maddiah* (v. נדיר) in a low voice; a. fr.—*Pl.* מְסִיחַ, מְסִיחַ. Ab. d'R. N. ch. XVI, end ומיידין וְכִי האפיקורסין וְכִי (ed. Schechter ... המיידין ... המסורות).

Nif. נִסְפָה, נִסְפָה *to be stirred up, give way to instigation; to be impassioned.* Hag. 5^a, v. supra. B. Bath. 16^a, v. supra. Sifre Deut. 89 וְכִי וְכִי he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15^d bot. מכירן שווא ניסרה וְכִי since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נִסְפָה) [read:] נִסְפָה I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִסְפָה she was married, v. נִשָּׂא.]

יָעַץ *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. יָעַץ; Y. I. יָעַץ; h. text פרח). Ib. 20 יָעַץ ed. Berl. (ed. יָעַץ). Targ. Ps. CIII, 15 יָעַץ Regia (ed. a. Ms. יָעַץ).

Af. יָעַץ *to let burst forth, to utter.* Targ. Prov. X, 31 יָעַץ ed. Lag. (oth. ed. מְבַעֵר; h. text יָעַץ). Targ. Ps. XIX, 3 יָעַץ Ar. a. Ms. (ed. מְבַעֵר a. מְבַעֵר). [Cmp. ביע, ביע.]

יָעַץ m., pl. יָעַץ (=h. יָעַץ; cmp. יָעַץ Is. XXVIII, 17) *scrapper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מגרופרא).

יָעַץ (b. h.) pr. n. m. *Jabez*, 1) Tem. 16^a, homiletically identified with Othniel.—2) R. J., an Amora. Y. Hag. II, beg. 77^a.

יָעַד (b. h.; v. עִיד) *to appoint; denom. מוֹעֵד.* *Pi.* 1) יָעַד, יָעַד *to designate, esp. to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19^a צריך ליעדה he must express to her her designation, i. e. בקדושי יעד by betrothal through designation, v. יעד. Ib. מדי שמייעד אדם וְכִי may a man designate (a handmaid) for his minor son? Ib. אם יצא ליעד מייעד if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 לבני ייעד וְכִי he may give her to his son, but not to his brother. Ib. לך אי לבנך וְכִי betroth her to thy-

self or to thy son or redeem her; a. fr.—*Part. pass. f.* מִיִּדְּכָהּ *designated, betrothed*. Y. Kidd. I, 59^b bot. he tells her in the presence of witnesses מִי לִי מִיִּדְּכָהּ thou art designated for me (as my wife). Bab. ib. 6^a מִי לִי מִיִּדְּכָהּ if one says to a free woman, Thou art &c. (using מִיִּדְּכָהּ for מקדשה), is it a valid betrothal?

Pi. 2) מִיִּדְּכָהּ *to make an appointment, to meet*. Lam. R. to II, 13, a. e., v. מִיִּדְּכָהּ.

Hif. מִיִּדְּכָהּ *to appoint*; part. pass. מִיִּדְּכָהּ *designated, invited*. Ex. R. s. 19 מִיִּדְּכָהּ מִי לִיִּדְּכָהּ appointed to receive the revelation; ib. מִיִּדְּכָהּ מִי לִיִּדְּכָהּ (Yeb. 62^a מִיִּדְּכָהּ, v. מִיִּדְּכָהּ; Ab. d'R. N. ch. II מִיִּדְּכָהּ).—[V. מִיִּדְּכָהּ *forewarned*.]

Hithpa. מִיִּדְּכָהּ *to be appointed, engaged; to meet*. Num. R. s. 14, end מִיִּדְּכָהּ מִי לִיִּדְּכָהּ עם who were not invited with Moses for the reception of the revealed word. Ib. מִיִּדְּכָהּ מִי לִיִּדְּכָהּ I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II מִיִּדְּכָהּ (corr. acc.); Yalk. Lev. 430 מִיִּדְּכָהּ (corr. acc.).

מִיִּדְּכָהּ ch., *Pa.* מִיִּדְּכָהּ 1) as preced. *Pi.*, *to designate*. Kidd. 18^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ but betroth her he may?—2) (v. מִיִּדְּכָהּ) *to forewarn* the owner of a noxious beast. B. Kam. 84^b מִיִּדְּכָהּ and declared the beast noxious. Ib. 24^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ מִי לִיִּדְּכָהּ the three days mentioned—are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41^a; a. e.

Ithpa. מִיִּדְּכָהּ *to be forewarned, to be declared noxious* (מִיִּדְּכָהּ). Ib. 84^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ he stands forewarned. Ib. 37^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ he stands forewarned with reference to damage done to oxen only; מִיִּדְּכָהּ מִי לִיִּדְּכָהּ he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

מִיִּדְּכָהּ, v. מִיִּדְּכָהּ.

מִיִּדְּכָהּ (?) pr. n. pl. *Yaădut*. Y. Dem. II, 22^d top מִיִּדְּכָהּ (עין יערים) ed. Zuck. (ed. יערים); Tosef. Shebi. IV, 10 מִיִּדְּכָהּ יערים.

מִיִּדְּכָהּ, *יעיר* m. (יעיר) *designation, esp. betrothal of a Hebrew handmaid* to the owner or his son. Kidd. 18^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ does *giud* have the effect of marriage or of betrothal? Ib. מִיִּדְּכָהּ מִי לִיִּדְּכָהּ, v. מִיִּדְּכָהּ. Ib. 19^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ when he for whom the handmaid is designated is of age. Ib. מִיִּדְּכָהּ מִי לִיִּדְּכָהּ *giud* is legal only when consented to (by the son), מִיִּדְּכָהּ מִי לִיִּדְּכָהּ by her; a. fr.—*Pl.* מִיִּדְּכָהּ מִי לִיִּדְּכָהּ, v. מִיִּדְּכָהּ, Y. ib. I, 59^b bot. מִיִּדְּכָהּ מִי לִיִּדְּכָהּ towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; מִיִּדְּכָהּ מִי לִיִּדְּכָהּ from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

מִיִּדְּכָהּ, *בית י' יעזק* pr. n. *Beth-Yazek*, name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23^b מִיִּדְּכָהּ question as to מִיִּדְּכָהּ (as a denom. of יעזק) or מִיִּדְּכָהּ (as a denom. of יעזק).

מִיִּדְּכָהּ, *יעזק* (= יעזק) *to counsel*. Targ. Y. Gen. XLII, 24. *Ithpa.* מִיִּדְּכָהּ *to take counsel, to deliberate, plan*. Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

מִיִּדְּכָהּ f. (יעיר) 1) = יעיר. Arakh. 25^b the son stands in the place of his father מִיִּדְּכָהּ מִי לִיִּדְּכָהּ (Rashi: מִיִּדְּכָהּ) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17^b מִיִּדְּכָהּ Ar. (ed. מִיִּדְּכָהּ); B. Bath. 108^b מִיִּדְּכָהּ Ms. M. (ed. מִיִּדְּכָהּ); Sifra B'huck. Par. 4, ch. X; Yalk. Lev. 677 מִיִּדְּכָהּ.—2) (ref. to Ex. XXIX, 42 מִיִּדְּכָהּ) *appointment, divine call*. Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (= מִיִּדְּכָהּ) *statement of facts, testimony*. Ib. ch. II, Par. 2 מִיִּדְּכָהּ מִי לִיִּדְּכָהּ the statement of one witness (opinion of one expert; v. Tem. 28^a); מִיִּדְּכָהּ מִי לִיִּדְּכָהּ the statement of two witnesses.

מִיִּדְּכָהּ, v. מִיִּדְּכָהּ.

מִיִּדְּכָהּ* (b. h.; cmp. מִיִּדְּכָהּ) *to go up*.

Hif. מִיִּדְּכָהּ *to bring up, effect; to profit, accomplish*. Y. Sot. VIII, 21^e מִיִּדְּכָהּ מִי לִיִּדְּכָהּ כלום and you have profited nothing for yourselves; (Snh. 90^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ); v. מִיִּדְּכָהּ I. Erub. 24^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ it does good (it serves its purpose). Yoma 47^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ and did not succeed (in obtaining distinction). Meg. 6^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ will not succeed in business. Keth. 10^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ what have the scholars accomplished with their measure?; Gitt. 17^b, sq. Ib. 32^b (if one said) מִיִּדְּכָהּ מִי לִיִּדְּכָהּ this letter of divorce shall have no effect, contrad. to מִיִּדְּכָהּ מִי לִיִּדְּכָהּ has no effect. Ib. 57^b מִיִּדְּכָהּ מִי לִיִּדְּכָהּ a prayer which was efficacious. Ib. 65^b (if he said, Write ye a letter of divorce and) מִיִּדְּכָהּ מִי לִיִּדְּכָהּ make it of avail to her. B. Bath. 100^a מִיִּדְּכָהּ מִי לִיִּדְּכָהּ walking through the field (as a symbol of possession) has no legal effect. Hull. 70^b; a. fr.

מִיִּדְּכָהּ I (b. h.; v. next w.) pr. n. f. *Jael*, the wife of Heber the Kenite. Meg. 15^a, v. מִיִּדְּכָהּ. Lev. R. s. 23; a. e.

מִיִּדְּכָהּ II (b. h.; v. מִיִּדְּכָהּ, cmp. מִיִּדְּכָהּ) *mountain-goat, wild goat*. R. Hash. III, 3.—*Pl.* מִיִּדְּכָהּ. Ib. 5 (26^b). Kil. I, 6. Gen. R. s. 12.—V. מִיִּדְּכָהּ.

מִיִּדְּכָהּ, *יעילא* ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. מִיִּדְּכָהּ, read: מִיִּדְּכָהּ; h. text מִיִּדְּכָהּ).—Y. Ned. III, 37^d bot. מִיִּדְּכָהּ the leg of the wild goat; (Y. Shebu. III, 34^d bot.; Y. Maasr. V, end, 52^a מִיִּדְּכָהּ, v. מִיִּדְּכָהּ).—*Pl.* מִיִּדְּכָהּ, Targ. Y. Deut. I. c. Targ. Ps. CIV, 18 Ms. (ed. מִיִּדְּכָהּ). Targ. Ez. XXVII, 15 (ed. Wil. מִיִּדְּכָהּ).

מִיִּדְּכָהּ (or מִיִּדְּכָהּ) f. (b. h.; v. מִיִּדְּכָהּ II) *gazelle*. Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read: . . . מִיִּדְּכָהּ] the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX מִיִּדְּכָהּ)—*Pl.* מִיִּדְּכָהּ 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, מִיִּדְּכָהּ). Keth. 17^a; Snh. 14^a.

מִיִּדְּכָהּ m. (b. h.; v. מִיִּדְּכָהּ) *corresponding; (conj) because*.

Sifra B'huck. Par. 2, ch. VIII (ref. to רען וברען, Lev. XXVI, 43) have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 רען וברען 'because and because' (Lev. I. c.) *yā'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

יענה f. (b. h.; cmp. ענה) *ostrich*; also בעה חיה (v. Ges. H. Dict.¹⁰ s. v.). Hull. 64^b (argument about the meaning of בח חיה concluded) the Bible uses *y. a. bath y.* indiscriminately. Y. Sabb. I, 3^d, v. נעמיה.

יענה* (b. h.; cmp. ענה) *to be bent, to be tired*. אל השגירה *to tire, annoy*. Tanh. Vayera 22... רענה do not mind him (Satan), for he came only to annoy us; v., however, נענה.

יעץ (b. h.; v. עיץ, cmp. איץ) [*to press,*] *to encourage, plan; to advise*. Ber. 61^a יועצות the kidneys are the seat of deliberation. Ib. אחד יועצתו לכובה וכ' one (kidney) urges him to do good etc.—Snh. 76^b ויועצתו וכ' Ber. 8^b and when they (the Medians) hold council, they meet in open air. Snh. 87^a מנח זה יועץ 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifré Deut. 152 עצה). Hull. 11^a (expl. לעצת העצה, Lev. III, 9) from where the deliberating kidneys are seated, v. supra.—Tem. 16^a he advised and advanced the study of the Law &c. Snh. 106^a, a. e. Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr.—[Ber. 3^b; Snh. 16^a, v. infra.]

Hithpa. התריעץ, *Nithpa.* נתרעץ *to ask advice; to consult with* (with ב). Yalk. Ps. 776 באחריותם (Ber. 3^b; Snh. 16^a נתרעצין, read: נתרעצין, *Nif.*) they deliberated with Ah.—Eruv. 53^b (in enigmatic speech) took counsel of the Nasi (v. פתר). Sifré Num. 157 שריו נתרעצין על וכ' they were planning against Israel; Yalk. Num. 785 מתעצצין.

יעץ ch. same. Targ. Prov. XII, 20. Pa. יעץ same. Meg. 15^b קא מיעצצי עילוייה וכ' Ms. M. (ed. שקלי) they plan against this man (me). *Ithpa.* אתריעץ *to take counsel*. Targ. Jud. XIX, 30.—V. עיץ.

יעץ* (v. עיץ ch.) *to press*. *Ithpa.* אתריעץ *to be narrowed in, to be troubled*. Targ. Y. Ex. I, 12 (O. עקרו; h. text ויקצו). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. רעירקן).

יעקב (b. h.) pr. n. m. *Jacob*, 1) J. the patriarch. Ber. 13^a לא שיעקר ר' וכ' not that the name Jacob should be entirely abandoned, but &c., v. נפל. Gen. R. s. 1; a. v. fr.—2) R. J., name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mishl. p. 202). Ab. IV, 16. Pes. 84^a; Sfh. 63^b, a. e., v. נשם. Hull. 45^b.—Hor. 13^b בן קרשי ר' ר' Y. Pes. X, beg. 37^b בן קורשיי ר' R. J., name of many Amoraim, esp. a) R. J. of K'far Nibburaya. Y. Bicc. III, 65^d top, a. fr., v. נבנרנא.—b) R. J. b. Idi. Y. Ber. II, 4^b; Y.

Shek. II, 47^a top; Y. M. Kat. III, 83^c bot.; Midr. Sam. ch. XIX; Yeb. 96^b; a. fr.—V. Fr. M'bo p. 104^a, sq.—4) J. the bathing master (?). Y. Ber. II, 4^c top ר' רמיסרנא until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 ר' רמיסרנא (5) J. of K'far Sikhnaya, a disciple of Jesus of Nazareth. Ab. Zar. 17^a; a. e.; v. סקננא.

יער m. (b. h.) *forest*. B. Kam. 32^b (ref. to Deut. XIX, 5) when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 ר' רשור וכ' as in the case.... in the forest, both had a right to enter. Cant. R. to III, 4, v. יאור; a. fr.—[ר' רשור, עור=עור, *to break forth*, applied to vegetation, water-course and light (cmp. נור).] cmp. יאור; a. Sam. Gen. I, 11 for h. רשא.]

יערנא I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text סוף). Targ. II Chr. IX, 16 ed. Beck as I Kings X, 17). (eth. Lag. a. oth. מלכיא as I Kings X, 17).—Pl. יערנא. Targ. Prov. XXIV, 31 (h. text קמשינים).

יערנא II or **יערנא** f., constr. יערנא (b. h. constr. יערנא, v. יער) *flow of honey*. Targ. Cant. IV, 11.

יפה m., **יפה** f.; pl. יפוח, יפין (b. h.; יפי *to join*, cmp. יפה I, a. יפע) [*well-joined*, cmp. יפוח a. Arab. *wafa*,] 1) *appropriate; strong, healthy; handsome, beautiful, fine* (of build); *auspicious*; (adv.) *well, right*. Ned. 66^b (an ambiguous expression, v. מום) ער שרראי מום ר' שביך וכ' until thou showest to R... 'an appropriate blemish' (or 'something handsome') in thee; ר' קורין וכ' it was nice (appropriate) that they named her *lakhluikhith* (aversion). Ber. 4^a ר' רמיסרנא? (was I right)?; ר' רמיסרנא a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39^a ר' ללב וטוב וכ' wholesome for the heart, and good &c. Ib. 56^b ר' לוי or ר' is an auspicious dream; a. v. fr.—ר' רשור, v. יערנא. *skilled hands* for grabbing. Pes. 89^b members of a Passover party של שררי יריו one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 רשור ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III ר' רידי אפי' אפי' even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—ב' רפה a *strong legal right, privilege, prerogative*. Kidd. 21^a ליעולם ליעולם the privilege of its redemption remains unimpaired forever (up to the jubilee year); בשנה שנייה the privilege of redemption in the second year is unimpaired; opp. ר' כהן הבן וכ' the son's prerogative is stronger (more extended) than that of his deceased father was; Hull. 49^b; a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. פת. —ר' רפה *handsome woman*, esp. (ref. to Deut. XXI, 10 sq.) a *gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21^b ר' ר' is a priest permitted to marry a gentile captive?—Snh. 21^a. Ib. 107^a ר' ר' כל חנושא ר' ר' he who marries a gentile captive will have a rebellious son (ref. to Deut. I. c. a. ib. 18 sq.);

a. fr. — 2) (cmp. נָיִב) *worth, valued*. Keth. VIII, 3 (79^b) אֵינָן אֵינָן . . . הֵן יָפִין (Mish. שְׂמִינן אִוְרָה כַּמָּה הִיא יָפָה וְכִי we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

יִיפֶת, יָפָה 1) *to beautify; to make pleasant, popular*. Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לִיפְתֶּיהָ בְּשׁוֹלָם (ref. to Ps. XLV, 12) to make thee popular in the world. Ned. IX, 10 יִיפְתָּהּ they improved her appearance. Ber. 43^b (ref. to Koh. III, 11) אֵי הַקֶּבֶץ אֵימָנְתוֹ בְּפָנֶי כָל וְאֵי אֵי Ms. M. (differ. in ed.), v. אֵימָנְתָה. — *Part. pass.* מְיֻפָּה *adorned, elaborate*. Cant. R. to I, 1 נִמְצָא מִי' וּמְיֻבָּה וְכִי was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve (land)*. Y. Sabb. VII, 10^a top קָצַר לִיפְתוֹר וְכִי he cut the grass for the sake of improving the land. Ib. דִּיבִיב' he is guilty of the offence of improving the land on the Sabbath. Pesik. S'lihoth, p. 166^a יָפָה כַּחַךְ לִיפְתוֹר וְכִי improve thy strength (hy practicing).—3) (with כַּח) *to strengthen one's rights, to confer prerogatives*. B. Bath. VII, 2 מוֹכֵר שֶׁל מוֹכֵר לִיפְתוֹר כוֹרֵי שֶׁל מוֹכֵר to give the seller the prerogative. Y. ib. VIII, 16^a top יָפִיתָהּ כוֹרֵה בְּנִכְסֵי הָאָם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

**Pu.* יוֹפָה, with כַּח, *to be made stronger*. Peah VI, 6 [read:] יוֹפָה כוֹרֵי שֶׁל וְכִי (Ms. M. יוֹפִיתָ, ed. יוֹפִי) the prerogative of the owner has been made firmer, opp. דוֹרֵעַ. — *Part.* מְיֻפָּה (v. supra). Y. Gitt. II, beg. 44^a כוֹרֵי שֶׁל מִי' by two persons testifying to the signature her case is improved.

Hithpa. הִתְיַפְּתָה, **Nithpa.** נִתְיַפְּתָה 1) *to become handsome*. Taan. 23^b הַחֲזִינִי הִנֵּה Hannah, grow handsome, וְהִתְיַפְּתָה Ms. M. (ed. פָּח . . .) and she did &c.—2) *to be praised*. Gen. R. s. 59 נִתְיַפְּתָה וְכִי (Abraham) hast been praised among the angels &c.

יָפָה (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עַד שִׁיחִיהָ דִּי הָרְיָה to the excavations of the harbor of J.; Cant. R. to VII, 5 יָפָה (corr. acc.); v. יָפָה. Ex. R. s. 43 דִּי (some ed. דִּיפָּה) R. H. . . of J.

יִיפּוֹר, יָפָה m. (יָפָה) *excellence, distinction*. Tanh. Hayé 1 (ref. to יוֹפִיתָ, Ps. XLV, 3) אֵי זֶה דִּי שְׁלִי where is my prerogative (of age)?

***יָפָח** m. (נִפָּח) *blowing up (of cheeks)*. Snh. 18^b (as a rule for appointing the Spring month, v. אָבִיב) יָפָח מְלֻעַךְ (Ms. M. קִידּוּם . . . בְּלֻעַךְ נִפְיָךְ לְקִיבְלִיָּה וְכִי acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18^c bot. פָּח בְּלֻעָה יִפְיָךְ וְכִי (read: פָּח בְּלֻעַךְ); Y. R. Hash. I, 58^b top blow up thy cheek &c.

יָפִיתָ f. (יָפָה) *beauty, excellence*. Meg. 9^b (ref. to Gen. IX, 27) יָפִיתָו שֶׁל יִפֶּת הוּא וְכִי (not יִפֶּת, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יוֹפִיתָו.

יָפִיתָ (b. h.; Pealal of יִפֶּה) *to be beautiful, distinguished*. Y. Meg. I, 71^c top יָפִיתָ מְבַרֵּי אָדָם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) תּוֹא אַרְתְּ יָפִיתָ מִבְּנֵי בְנֵי אָדָם of man.

יָפִיתָ f. (v. preced.) *beauty, distinction*. Cant. R. to IV, 4 (play on יָפִיתָ, ib.) אֵי דוּא שְׁעִיתָו חֵל . . . רִיבִי I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יָפִיתָ).

יָפִיתָ m., **יָפִיתָ** f. (b. h. יָפִיתָ; preced. wds.) *very fine, choice*. Pes. 6^b גְּלִיטָא רִי Ms. M. a. Ar. (ed. יָפָה), v. גְּלִיטָא.

יָפִיתָ pr. n. (v. preced.) *Yefityah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיָאֵל).

יָפָה v. יָפָה.

יָפָה (b. h.; cmp. יָפָה, *Hif.* הוֹפִיעַ 1) *to join, arrive* (cmp. כָּל אֵי' אֵי' בּוֹמֵר דִּי בּוֹמֵר יָפָה, Gen. R. s. 12 each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer*. B. Kam. 38^a (ref. to Deut. XXXIII, 2) מִזֶּמֶן דִּי מִזֶּמֶן וְכִי from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal*. Gen. R. s. 90; Yalk. ib. 148 (play on פֶּנִּיחָה, ib.) צִפְנִיָּה דִּיפִיעַ he reveals secrets, and it is easy to him to tell them; צִפְנִיָּה דִּיפִיעַ בְּרַעַת מִנִּיָּה וְכִי he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23^b; Gen. R. s. 85 מִקְרֻמֹּת דִּי רִוּחָא on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פִּינִי). Koh. R. to VII, 1 (play on פִּינִי, Ex. I, 15) שְׁוֹפִיעָה אַחַת מַעֲשֵׂה אַחִיהָ she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise*. Ex. R. s. 1 (play on פִּינִי, v. supra) שְׁוֹפִיעָה אַחַת יִשְׂרָאֵל she (Miriam) lifted Israel up to God.—*to lift one's face up against, to have the courage to rebuke*. Ib. וְכִיפִיעָה פִּי . . . וְכִיפִיעָה פִּי she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. כִּנְגֵר אֲבִיהָ שֶׁהָ פִּי כִנְגֵר אֲבִיהָ she dared to reprove her father. Y. B. Kam. IV, 4^b top.

יָפָה ch. same, *to appear, rise*. Targ. Job III, 4 תִּפְעַע (חִפְעַע; h. text חִפְעַע).

Af. אֵיפֶּה 1) same. Ib. X, 3 אֵיפֶּה תּוֹ אֵיפֶּה thou appearest (approving, h. text דּוֹפֶעַת). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth*. Targ. Job XXXVII, 15.

יָפֶת (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זֶה כּוּרֵשׁ that is Cyrus (the Persians). Ib. בְּלִשְׁוֹנוֹ שֶׁל רִי בְּלִשְׁוֹנוֹ שֶׁל רִי the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כּוּרֵשׁ . . . שְׁוֹא מְזִרְעוֹ שֶׁל רִי Cyrus . . . who is a descendant of J. Meg. 9^b, v. יָפִיתָ; a. fr.

יִצְאָה (b. b.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25^b the authority of a J. in his days must be respected as that of a Samuel in his; Tosef. ib. II (I), 3 בירו דיני של ר' Gen. R. s. 60; a. fr.

יִצְאָה (b. h.) 1) *to go forth; to rise* (of the sun); *to go out*. Gen. R. s. 39 יִצְאָה ויהיו ר' I shall leave (my father's house), and they may desecrate &c. Ib. מוֹנִיטוֹן a medal was issued in his memory, v. מוֹנִיטוֹן. Ib. s. 6 בשעה שזרחה יִצְאָה when he (the sun) rises; שְׁעָאָה when she (the moon) rises. Snh. 52^a אִירִי שְׁעָאָה וז' מלציו אִירִי (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 יִצְאָה... what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 לֹא תֵצֵא ו' a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through*. Y. Ber. VIII, 12^b כיון שִׁצְתָּ שָׁבֹת when the Sabbath ended. Y. Shebi. VI, 36^c top 'ו' אִירִי יִצְאָה שְׁבֻעָה וְלֹא יָבֹא 'ו' he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63^a הוציא שָׁבֹת v. infra); a. e.—3) *to be expended*. Num. R. s. 14, end, v. הוציא. —4) *to be excluded; exempt; (rarely) to exclude, deduct*. Y. Ned. II, beg. 37^b ר' של איסור this is to exclude a vow concerning a forbidden act; Bab. ib. 17^a נשבע לכתל ו' this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2^c top אשר תלך יצאה ו' 'whom she may hear' (Deut. XXV, 6), herewith is excluded she (the אִירִילִיָּה) who &c.; a. v. fr.—Y. Hag. I, 76^c top מיום שני ימים צא deduct from them two days; ib. הוציא שָׁבֹת מיום. —Esp. idiomatic uses: a) *to be freed*. Peah III, 8; Gitt. 42^a. Kidd. 24^a יצא שָׁבֹת ו' he is freed, when his master caused his loss of a tooth or an eye; a. v. fr.—b) (of a wife) *to be sent away, to be divorced*. Keth. VII, 6 יצאה ו' ואלו יצאות שלא בכרובה she must leave without receiving their K'thubah. Ib. 7 יצא she must leave. Ib. X, 5; a. v. fr.—c) *to go out of the power of; to be released; to do justice to, to be justified before*. Shek. III, 2... ירד הבריות יצא ירד because man must appear justified before men as well as before God; Ex. R. s. 51; a. fr.—*to comply with the requirements of the law*. Ber. 8^b. Ib. II, 1 אם כיון לכו ר' if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47^b bot. מרו לצאת ו' is the law complied with when one uses wine &c.—Mekh. Bo, Pisha, s. 6; a. v. fr.—Gen. R. s. 39 השבועה ירד ו' thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 שמן ו' v. מירי שמן. —d) *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. כל דבר שרירה בכלל ו'... לא ללמד על עצמו ו' whatever would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. I. Tem. I, 6 יצא ו' and for what purpose are tithes especially

mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) *like that which passes with it* (in the same class), *similar; in a similar way*. Pes. III, 2 בו שחמירין אם יש כ' if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59^b, sq. ואין כ' when he has no house like it; garments like them. Zeb. V, 6 בהם כ' what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16^b כ' ברבר אתה אומר ו' in a similar way (as something coming under the same category) you read &c. Sifré Num. 32; a. v. fr.—f) *its benefit is lost* in its disadvantage; i. e. benefit and disadvantage are counterbalanced. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 62^a יצא ו' go out early in the morning &c. Ex. R. s. 9 יצא ו' לא היה יצא אלא ו' and has no human needs. Ib. לא היה יצא ו' he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified*. Keth. II, 3 יצא ממקום אחר if their signature can be identified otherwise (than by their own declaration); a. e.

הִצִּיא 1) *to take out, to lead forth, bring forth; to release, discharge, send off*. Ber. VI, 1 before eating bread one says, הַמִּצִּיא לְהַם ו' (blessed be thou, O Lord) who hast brought forth bread out of the earth (v. ib. 38^a as to הַמִּצִּיא or הַמִּצִּיא); ib. 37^b; a. fr.—Ab. Zar. 41^b, a. fr. לא זו הדרך מוציא ו' v. הציא. B. Mets. 37^b מוציא ו' אין ספק מוציא ו' this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. מוציא ו' אין זו דרך מוציא ו' she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36^b בגט ו' he dismisses her with a letter of divorce. Ib. ואם נשא יצא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוציאין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) *to exclude*. Y. Yeb. I, 2^c top הוצאתה אתה אחר הוצאתה thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אִצְיָא את ישראל let me exclude the Israelites, א' את הזקנים; a. fr.—הוציא (= ch. to the exclusion of. Succ. 28^a; Kidd. 34^a הנשים לה' את הנשים 'the native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) *to lead to the end, to live through*. Erub. 63^a, v. supra.—4) *to produce, present*. Keth. XIII, 8 ו' ויהיה ר' if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 הוציא גט if she produces a letter of divorce; a. v. fr.—5) *to spend, lay out*. Ib. VIII, 5, v. הוציא; a. fr.—Esp. idiomatic uses: a) *to be the instrument of a person's complying with the law*, e. g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; *to act in another's behalf effectively*. R. Hash. III, 5 יצא ו' אין מוציאין את הרבים ירד they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29^a שׁיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim*. Keth. VIII, 1 הבעל the husband can reclaim the property from those who bought it. B. Kam. III, 11 המוציא מהבירו the claimant must produce evidence; a. v. fr.—c) *to utter*. Arakh. 5^a, a. fr. לבטלה דבריו לטעם no man utters his words for no purpose (he must have meant something). — d) *to slander, discredit*. Sabb. 97^a, a. fr., v. גלעז.—d) *to carry an object* (on the Sabbath) *out of a private to a public place, or from one private place to another*, v. רשעה. Sabb. VII, 2, sq.; a. fr.—e) *to secrete*. Sifré Num. 88 שאין מוציא וכ' is there a woman-born being that does not discharge the food he eats?; a. e.—f) *to dismiss the Sabbath with prayer*, opp. להכניס. Sabb. 118^b שבת מוציא שבת those who dismiss the Sabbath at Sepphoris.

יצא ch. to end, only in Shaf. שייצא q. v.

יצאה, B. Kam. 100^b Mish.; ib. 102^a דר' read: היצאה or היצאה. Gen. R. s. 98 ר' רבית v. רבקה.

יצב (b. h.) *to stand, be erect*.—Denom. יציבה.—V. יצב. Hithpa. היציב *to place one's self; to be firm*. Cant. R. to I, 1 (ref. to Prov. XXII, 29) מתיצבים בחוריה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. I. c.) כל היציב he will not place himself (praying) before Pharaoh, the benighted (v. רשעה); Cant. R. l. c. לפני מלכי he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני ר' he will be ranked before angels; a. e.

יצב ch. same; Pa. יצב *to establish*. [Dan. VII, 19 to ascertain.] Targ. I Chr. IV, 23.—V. יצב.

יצהר I m. (b. h.; צהר) oil. Sifré Deut. 42. Snh. 24^a (ref. to Zech. IV, 14) אלו ח'ת שמשימים וכ' Ms. M. (ed. שנהיים) 'sons of oil', those are the Palestinian scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

יצהר II (b. h.) pr. n. m. Izhar, father of Korah. Snh. 109^b כזהרים ... בן ר' שחרתיה 'the son of I.', for he made the world as hot to himself as noon-heat.

יציל* m. (יצל) cmp. אצל; v. Wetzst. in Levy Talm. Dict. s. v. בורך the cross-piece or handle of a plough. Kel. XXI, 2.

יציע m. (b. h.; יצע) spreading, bed-mattress, couch. Gen. R. s. 98 (play on פהו Gen. XLIX, 4) פרכת עיל זללית thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55^b (ref. to Gen. I. c.) א'ת יצועי אלא יצועי (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—Pl. יצועין, יצועים. Gen. R. l. c. קלקל את ח' he disgraced his father's couches. Tosef. B. Bath. III, 1 היצועין ed. Zuck. (Var. היצעים); Y. ib. IV, 14^c

bot. יצו the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יצו; Y. ib. V, beg. 15^c יצו the mattresses on board of ships.

יצוק v. יצק.

יצור v. יציר.

יצחק (b. h.) pr. n. m. Isaac, 1) son of Abraham. Ber. 26^b; Num. R. s. 2 קבע וכ' I. introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16^a, a. fr. עקירת ר' the intended offering up of Isaac.—אפרו v. אפר.—2) R. I., a. Tannai. Succ. 25^b; Sifré Num. 68. Macc. 13^b; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55^d. Y. Ber. V, 9^b bot. Bab. ib. 33^b mate of R. Imi. Y. Kil. III, beg. 28^c; a. fr.—Taan. 5^b; Meg. 15^a; a. fr.—c) R. I. of Magdala. B. Mets. 25^a. Sabb. 139^a. Yoma 81^b.—4) I. Saḥora (the merchant). Y. Ber. IV, 7^c bot.; Y. Taan.; IV, 67^c bot.—V. Fr. M'bo, p. 105^b sq.

יצאה f. (יצא) 1) going out, departure; separation. Midd. I, 3 ור' משמשינ כניס' used for entrance and exit. Ber. IX, 4. Ib. I, 5 מוציא מוציא we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12^b; a. fr.—Kidd. 5^a, v. הנהיה.—הוצאה נשמה the separation of the soul from the body, death. M. Kat. 25^a. Ib. 28^b bot.; a. fr.—B. Mets. 107^a מן העולם thy departure from this world.—Pesik. R. s. 26 לעולם when Jeremiah was born; a. v. fr.—Pl. יציאות. Ex. R. s. 1 יצא שני ר' יצא twice did Moses go out &c.; a. e.—2) expense, ready money for expense. Gen. R. s. 11 ברכו ר' He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 בציאותו. Gen. R. l. c. מפני דר' (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה). Ib. s. 39 מבעט את ח' (travelling) reduces a person's means; Num. R. s. 11. Ib. that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100^b); ib. 102^b הוצאה (corr. acc.), v. הוצאה; a. fr.—Pl. as ab. Cant. R. to VII, 8 יציאותיו after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 עושה שלחנות יותר מן דר' made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מניי' הראה להם he showed them various expensive dishes; a. fr.—3) rise of the sun. Y. Ber. I, 2^c top; a. e.—4) the carrying (on the Sabbath) of an object from private to public ground &c.—Pl. as ab. Sabb. I, 1; a. fr., v. הוצאה.—5) discharge of the bowels. Ber. 62^b; a. e.

יצויב m. (יצב) firm, irrefutable.—אמת ור' true and irrefutable, name of a prayer after Shi'ma in the morning and evening prayers. Ber. II, 2 בין ויאמר לאמת ור' between vayomer (Num. XV, 37—41) and emeth v'yatsib. Y. ib. I, 2^d bot. של שחרית א' the emeth v'yatsib of the morning prayer, contrad. to אמת ור' of the night prayer (which, in the Babylonian liturgy, begins ואמינה Ber. 12^a).

יצויב ch. same, 1) firmly planted, v. יצב.

Targ. Ps. XXXVII, 35 (h. text אורח). Targ. Zech. XIV, 9. —2) (cmp. אֲזִיחָה *native, citizen*. Targ. Ps. LXXXVIII, 1 (h. text אֲזִיחָה). Targ. O. Ex. XII, 19 (ed. Berl. *pl.*); a. fr. —Yoma 47^a, a. e. בארעא v. י' גיור. —[Lev. R. s. 9 יצירבא, read: v. יליפא, v. יליפא. —*Pl.* יצירבא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

יָצִיבָה f. (יָצַב) *standing, use of the verb* Mekh. B'shall, Shirah, s. 10 אלא נבואה י' אלא the verb יָצַב expresses (readiness for) prophecy; v. הַצָּבָה.

יָצִירִין, v. יָצִירִין.

יָצִיעַ I m. *mattress*, v. יָצִיעַ.

יָצִיעַ II f. (b. h. יציע K'ri; יָצַע) *extension, wing* of a building. B. Bath. IV, 1 (61^a), v. אֲפָתָא II, a. בְּרָקָא III. Pes. 8^a. Erub. 102^b ושל י' and the door-pin of an extension. Tosef. Neg. VI, 5.

יָצִיקָה, v. יָצַקָה.

יָצִיצִין, יָצִיצִין, Targ. Ps. CXXXIX, 9 some ed., v. צִיצִיתָא.

יָצִיקָה f. (יָצַק) *casting (metal), pouring (oil)*. Y. Ber. I, 2^d top; Yalk. Gen. 19 כבשעת יציקתן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74^b) ו' ובלילה י' the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12^a; Kerith 5^b, contrad. to מְשִׁיחָה; a. fr. —*Pl.* יציקות. Tosef. Dem. II, 7; Men. 18^b; Hull. 132^b.

יָצִיר (יצור) m. (יָצַר) 1) *creature, creation*. Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קורם עד שלא נולד יצור ו' ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יציר. Pesik. R. s. 47 כפרי י' Adam, the formation of my hands; Koh. R. to III, 11 כפי י'. Keth. 8^a כשמוך י' as thou didst rejoice thy creature (Adam) in the garden &c. —*Pl.* יצירים. Pesik. R. s. 26 אחד מארבעה יצור (יצר). Pesik. R. s. 26 אחד מארבעה יצור . . . one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יציר.—2) v. יצירין.

יָצִירָה f. (preced.) 1) *formation, creation; nature*. Yoma 85^a לַעֲנִין י' as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיצירהו של אדם ו' as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יצירה ויולד the formation (development) of the embryo. —Sot. 2^a; Snh. 22^a ו' דנין י' forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22^b ו' דנין י' we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8^a הווא י' there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18^a); a. fr. —*Pl.* יצירות. Ib. הווא י' there were two different formations. Gen. R. s. 14 (ref. to וייצר with two י', Gen. II, 7) ו' two formations, one referring to Adam, the other to Eve; ו' יצירה לשבעה ו' there is a

viable birth at seven months, and one at nine months. Ib. שתי יצירות מן החיות ו' two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5^c bot.—2) י' or בית ד' (v. יוצר) *potter's workshop*. Tosef. Kel. B. Kam. III, 8. —Y. B. Mets. VIII, end, 11^d בית היוצרה (corr. acc.); Tosef. ib. VIII, 27 י' ו' ed. Zuck. (Var. יצירה) a pottery is rented on no less than twelve months' notice.

יָצִירִין m. pl. (יָצַר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יציר ed. Zuck. (Var. יצירי, quot. in comment. to B. Bath. 67^b יצירי); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14^c אסירין.

יָצַע (b. h.; cmp. יָצַע) *to spread, unfold*. Denom. יָצַע, יָצַע.

Hif. יָצַע *to spread, to prepare the* יָצַע, *lay out the mattresses &c.; to unfold, to arrange*. Sabb. XV, 3 and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67^b מטה ל' מציעין they (the guardians of the poor) procure for him the requirements for a couch. Men. 44^a ו' ו' she arranged for him seven couches. Gitt. 56^b ו' ו' he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanh. Huck. 1; a. fr. —Mekh. B'shall, Vayhi, s. 1 במרחם ו' ומציעין בהמרחם ו' and putting spreadings upon (saddling) their animals &c. —Tosef. Ber. II, 12 המשנה ו' but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6^c bot.; Bab. ib. 22^a. —Part. pass. מְצַע, f. מְצַעַת. Y. Hag. II, 77^a bot., v. מְצַעַת. Arakh. VI, 3 מטה מ' a spread couch (supplied with all necessities). Pesik. Ekbal, p. 122^b ו' ומצאה מוצעת ו' and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מוצע (corr. acc.).

יָצַע ch., *Af. יָצַע, Pa. יָצַע* same. Targ. Y. Deut. XXXIV, 6. —Part. pass. מְצַעַת. Targ. Y. Ex. XXIV, 10 (ed. Amst. מְצַעַת; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle).

יָצַעִין, יָצַעִין, v. יָצַעִין.

יָצַף pr. n. m. *Yatsaf*. Y. Taan. IV, 68^a bot. בן י' מן דאסא Ben Y. is of the family of Asaph; Gen. R. s. 98 רבית יצאה ו' those of the house of Y. &c.

יָצַף (v. צוה) [*to flow, melt*,] *to be troubled, afraid* (cmp. ראג, ראג).

Pi. יָצַף *to trouble, discourage*. Tanh. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] דוא בא לַיָּצַף אותך אבל הקב"ה יִצָּקָה ל' ו' he (Satan) comes to discourage thee, but the Lord will look out (v. צָפָה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanh. Vayera 22 ל' ליעת ל' אלא ליעת ל' prob. to be read: לַיָּצַף; Pesik. R. s. 40 לַיָּצַף).

יָצַף, יָצַף ch. same, *to be afraid* (h. ראג). Targ. Is. LVII, 11 יר מן יָצַףָהּ (Buxt. יָצַףָהּ) of whom wast thou afraid? —Targ. I Sam. LX, 5 ויִצָּףָהּ ed. Lag. (some ed. ויִצָּףָהּ); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

Pa. same. Targ. Jer. XXXI, 11 (h. text רצח).—Y. Taan. II, 65^b top נפח צפוניה יצח לבניך (read ללכניך or לבניך) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 גברא יצח להרוג גברא (Satan), v. יצח. *Itkpe.* to trouble one's self. Targ. Ps. XXXVIII, 19 (ed. Lag. ארריצח; h. text אראג).

יצח m. (preced.; cmp. אצפא) care, trouble.—Targ. Josh. XXII, 24 מיר' ed. Lag. (oth. ed. מיר'; h. text מראגה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נפש י' troubled soul (h. text ראה). Targ. I Sam. XXV, 31 (ed. Wil. רצפא) regret (h. text פיקח). Targ. Ez. IV, 16.

יצק (b. h.; cmp. זקק) to pour, cast. Zeb. 112^b; Snh. 82^b אזחרה a non-priest who pours oil, v. יציקה. Ib. 83^a אזחרה where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—*Part. pass.* יציק (or מציק, fr. מצק) cast, a poetic expression for mortal, opp. to angel.—*Pl.* (מצוקים) יצוקים. Y. Kil. IX, 32^b top; Y. Keth. XII, 35^a י'; Keth. 104^a מ', a. e., v. אראל.

Hif. same. Hor. 12^a ראשו לו על מציקין Ms. M. (ed. Kerith. v. מציק) they pour oil upon his head; Kerith. 5^b מציק לו שמן וכ' Yalk. Gen. 19 בוי' מציק וכ' (Gen. R. s. 12 מציק) a human being casts a lens, v. בולס.

Hof. יוצק to be poured, cast. Snh. 92^b זהב רוחה יוצק 'may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 סיר רוחה י'.—*Part.* מצק a) cast (metal), bright. Y. Ber. I, 2^d top (ref. to מצק, כראי מצק, Job XXXVII, 18) כראי 'like a cast metal mirror', at all times the heavens look as bright &c., v. יציקה; Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. זקק) well-joined, firm (cmp. II Sam. XV, 24; = מוצג). Yalk. Kings 185 (ref. to I Kings VII, 23) 'the basin is typical of the world which is called *mutlak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2^c bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . כראי 'therefore it is said . . . , at all times they appear firmly joined.

Nif. יצוק, ניצוק q. v.

יצר (b. h.; cmp. צר) to turn, shape, form. Keth. 8^a (marriage benediction) אשר י' אר וכ' who hast formed man in thine image. Ber. 58^b (prayer in a burial place) אשר י' ארכם וכ' who created you in justice &c.; a. fr.—*Part.* יוצר (as noun, v. יוצר). Ib. 11^b (in the morning prayer) אשר י' אור בורא וכ' who didst form light and create darkness. —יוצר אור or יוצר name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12^a; a. fr.

Nif. יוצר to be formed, created; to be fully developed. Gen. R. s. 9 קורם ער שלא נוצרה מהשבה וכ' ere yet a thought is formed in the heart of man &c. Ib. יצור . . . קורם, v. יציר. Ab. II, 8 לכן נוצרת for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5^d top נוצרה לו if the embryo was fully developed at seven months, contrad. to נולד, v. נלד. Yoma 85^a; Sot. 45^b מדין הולד לו from where does the formation of the embryo start?; a. fr.—V. צור.

יצר ch. same. Targ. Am. IV, 13 יצר (some ed. יצר), v. צור.

Itkpa. יצר to be created, formed. Yoma 85^a; Sot. 45^b מציצתה מיהצר the formation of the embryo starts from the central portion of the body.

יצר m. (b. h.; preced.) [shape, formation, whence] (v. Gen. VI, 5) = מושבורה the formation of thoughts, bent of mind, inclination, desire.—הטוב or טוב י' (abbr. יד' or י'') the good nature of man, the inclination to do good; (personified) the good genius; י' הרע (abbrev. יצור'), also only י' the evil inclination, worldly desires; (personified) the tempter. Ber. 61^a מוצרי יצור, v. יצור. Gen. R. s. 9; Koh. R. to III, 11 לא בנה וכ' but for the worldly desires of man, none would build a house &c. Ab. II, 11 גרע ורע יצור' וכ' greed, sensual passion and hatred &c. Snh. 103^a; Yalk. Ps. 842 יצור' כך יצור' that temptation may have no power over thee. Succ. 52^a . . . לערוד in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מנחם אר יצור who indulges the senses. Ib. יצור להשחיתך when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 ע' י' the passion for idolatry, י' זונה the passion of lust. Ab. IV, 1 יצור shall who conquers his inclination; a. v. fr. [Yoma 69^b כובש אר יצור, read with Ms. M. כעכו].—*Pl.* יצרים Ber. 61^a (ref. to יצור, Gen. II, 7, v. יצירה) שני י' two natures, the good and the evil. Cant. R. l. c. שני י' ברא וכ' two passions did God create in this world, v. supra. Snh. 105^a יצרים יצור יצור chasten your passions; Yalk. Is. 302.—[יצרים moulds, v. יצירין]

יצרא ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156^b יצירה v. אלהים. Hag. 16^a יצירה when he can conquer his passion. Kidd. 81^b; Keth. 51^b יצור אלכשה, v. לביש. Snh. 64^a יצור רע' (lion of fire) is the passion for (tempter to) idolatry. Ib. יצור רעמי אף רעבירה let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

יצת (b. h., cmp. יצא) [to break through, spread,] to kindle.

Hif. יצת to kindle, cause to spread. Yoma VI, 7 (67^b) משיצת האור ברובן ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. משיצת אר האור from the time that thou (whoever it may be) canst &c.; Ms. M. 2 משיצת האור (Kal, אור fem.) that the fire seizes &c.; Y. ed. משיצת; Ms. L. משיצת (Hof.) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68^b משיצת אר האור he who kindles (stirs) the fire, contrad. to משיצת who attends to the burning of the pieces. Men. 26^b משיצת בו אר האור (Ms. M. משיצת האור, Ms. R. 1 משיצת); Sot. 15^a משיצת האור Men. l. c. bot. לא משיצת לה שריצת האור וכ' (Ms. R. 1 שריצת; Ms. M. שריצת, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שריצת מציצתן וכ' where they set the kindling wood on fire, v. אלהים. Ab. Zar. 38^a, v. אגב. Y. B. Kam. II, 3^a משיצת אר האור וכ' setting fire to each ear

of corn separately. Bab. ib. 22^b בַּשֶּׁה' בְּגוֹפוֹ וְכ' when he set fire to the body of the slave; a. fr.

Hof. to be set to, to be made to spread. Yoma 1. c., v. supra.—Part. מוֹצֵצָה. B. Mets. 59^a (ref. to Gen. XXXVIII, 25) מוֹצֵצָה אֵלָא מוֹצֵצָה אֵלָא מוֹצֵצָה (= מוֹצֵצָה, missing in ed. a. Mss.; comp. Gen. R. s. 85 a. 'Rashi' a. l. מוֹצֵצָה קָרִי read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. וְהָב מוֹצֵצָה, I Kings X, 18) רִימָה it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוֹצֵצָה (corr. acc.).

*יָקָא pr. n. m. *Yaka*. Y. Sabb. VII, 10^b ר' הנינא בן י' (Y. Keth. VII, 31^c top יָקָא V. יָקָה).

יָקָה (comp. יָקָב) to hollow out. Cant. R. to VII, 5 (ref. to Zech. XIV, 10) עַד דִּיקְבִּים שִׁיקְבִּין מִלֵּךְ מִיָּה up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. יָפָה.

יָקָה m. (b. h.; preced.) *excavation, tank*.—Pl. יָקָהִים. B. Bath. 87^b; Tosef. ib. III, 2; Y. ib. IV, 14^c bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

יָקָד (b. h.; comp. יָקָד I) [to penetrate,] to burn; to be on fire. Yalk. Deut. 808 אַתְמוֹל יָקָדוּ גְדִישָׁיו (not גְדִישָׁיו) the other day their stacks were on fire.—V. מוֹקָד.

Hof. to be kept burning; to be burnt into. Hull. 115^a; Kidd. 56^b; Y. Pes. II, beg. 28^c (ref. to Deut. XXII, 9) לֵאשׁ פֶּן יִהְיֶה מִקְדָּשׁ לֵאשׁ lest it may become sacred (forbidden) property, lest a fire must be lighted (for burning it). Part. מִקְדָּד. Tanh. Tsav. 14 עַל הַמִּזְבֵּחַ וְכ' the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

Nithpa. to burn itself into. Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning on it, but in it, the fire was burning itself into it (the altar); Yalk. l. c. הַמִּזְבֵּחַ הָיָה בִּקְדָה the altar was burned into by the fire. Lev. R. l. c. 'וכ' דִּיהָ מִקְדָּד for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

יָקָד ch. same; also to set on fire. Targ. Is. X, 16. Targ. Y. Ex. III, 2 יָקָד (Var. יָקָד) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15^a [read:] יָקָדָה the strap is on fire (heated) and the bench is on fire. Ib. לֹא עֲקָרָה יָקָדָה וְכ' the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33^b, v. מוֹקָדָה I.

Af. to set on fire, burn. Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וַיִּשְׂאֵם, v. יָקָד); a. fr.—Pesik. Dibré, p. 112^b דִּיכְלִי וָא' he set my Temple on fire. Lam. R. introd., end וְאִיקָד דְּרֵעִיהָ glowing dust came up and burnt his arm; Pesik. l. c. p. 114^a; Y. Taan. IV, 69^b וָא' זָרַעָה and burnt the seed. Lam. R. to I, 13 קָרָה יָקָדָה thou hast set on fire a burning city (v. יָקָד); Cant. R. to III, 4 רָרָה יָקָדָה (Pa.), v. יָקָדָה I. *Ittaf.* to be burnt. Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

Itkpa. to be on fire. Y. Hag. II, 77^c top קַבְרֵיהָ רַבְּבָא thy teacher's (Elisha's) grave is on fire.

יָקָדָה, v. יָקָד.

יָקָה (יָקָא) (b. h.) pr. n. m., בֶּן יָקָה *Ben Yakeh*, an homiletical surname of king Solomon. Num. R. s. 10 בֶּן יָקָה Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

*יָקָדָה m. (infin. of יָקָד) *burning, setting on fire*. R. Hash. 22^b מַאי מְשַׁמַּע דְּרַחֲמֵי מְשִׁימֵי לִישְׁנָא דִּי הָיָה הָיָה what evidence is there that the word *massin* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Answ.: ref. to Targ. II Sam. V, 21, v. יָקָד. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

יָקָה, v. יָקָה.

יָקָה m. (b. h.; v. קָיָה) *existence, substance, being*. Koh. R. to VI, 3 קִיּוּמָא דִּי מַדּוּ דִּי קִיּוּמָא what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. יָקָהִים); R. El. says, 'וְהָיָה דְּרַחֲמֵי' *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119^a; Snh. 110^a (ref. to Deut. XI, 6).—Pl. יָקָהִים. Yalk. Gen. 56 נִמְדּוּ כָל דִּי (Pirké d'R. El. ch. XXIII דִּיקָהִים collective noun) all beings were swept away.

יָקָהָה ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

יָקָהִים, v. יָקָהִים.

יָקָשׁ m. (b. h.; יָקָשׁ) *fowler*. Midr. Prov. to VI, 2 (play on יָקָשׁ, ib. 5) כִּדִּי שֶׁלֹא תַעֲשֶׂה קֶשׁ וְכ' (not יָעֲשֶׂה) that you might not become straw (fuel) for the fire of Gehenna.

יָקָד, v. יָקָד.

יָקָדָה, v. יָקָדָה.

יָקָדָה, v. יָקָדָה. *fireplace, fire; conflagration*. Targ. Am. IV, 11 (ed. Lag. יָקָדָה; some ed. יָקָדָה, incorr.). Ib. VI, 10 (h. text יָקָדָה). Targ. Lev. X, 6 (O. ed. Amst. יָקָדָה); a. fr.

יָקָדָה f. h. same. Sabb. 82^a גְּדוּלָה מִי' לְחַחֲרוֹת אֵשׁ מִי' to take coals out of a large fire (on the fireplace).

יָקָדָה, v. יָקָדָה. *burning, consumption*. Targ. Is. XXXIII, 14 יָקָדָה constr. (ed. Lag. יָקָדָה, constr. of יָקָדָה). Targ. Jer. XXXIV, 5 (ed. Lag. יָקָדָה).

יָקָדָה, v. יָקָדָה.

יָקָה (יָקָה) (b. h.) *Jakim*. Gen. R. s. 65 end; Midr. Till. to Ps. XI צְרוּרוֹתָהּ J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer

יָקָהִים, v. יָקָהִים.

יָקָר m. (b. h.; יָקָר) *weighty, honorable*.—Pl. יָקָרִים. Yoma VI, 4 מִקְדָּרֵי יְרוּשָׁלַיִם some of the nobility of Jerusalem.

יָקָרָה, ch. same, 1) *heavy*. Targ. Ps. XXXVIII, 5

(some ed. רִיכָר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 מַמְלֵל ר' heavy of speech.—Sabb. 59^a רִי when the shoe is too heavy for running.—2) *dear, precious*. Targ. Ps. XXXVI, 8 (ed. Lag. רִיכָר); a. fr.—Y. Kidd. I, 58^d וְלֵיל כֶּסֶף רִיכָר silver falls or rises in price (copper being the standard). Y. Ab. Zar. V, 44^d רִיכָר חֲמִשָּׁה ר' וְכ' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44^d רִיכָר חֲמִשָּׁה ר' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy*. Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 כְּאוֹמֵר רִיכָר and worthier than the rest of thy people; a. e.—*Pl.* יִקְרֶה, יִקְרֶהוּ. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21^b אֲנִי רִיכָר because they are weighty; a. fr.—*Fem.* יִקְרֶהָ. Targ. Prov. III, 15. Ib. VI, 26; a. e.—*Pl.* יִקְרֶהָ. Targ. II Chr. XXXII, 27 (ed. Lag. יִקְרֶהָ). Targ. Is. III, 17 יִקְרֶהוּ רִיכָר. (oth. ed. Lag. (יִקְרֶהָ) the nobles of the daughters &c.

את חכמים f. (preced.) *dignity*. Koh. R. to XI, 1 את חכמים (some ed. יקר) thou knowest what human dignity means.

יָקָר, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

* יָקָם m., pl. יָקָמִין, יָקָמִים (v. יָקָם) *restoratives*, esp. towels put on the bather's head in the sudatory. [Oth. opin. based on the version יָקָבִים (v. infra); tanks. V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . בֵּית הַיָּקָמִין וְכ' ed. Zuck. (Var. תְּקָמִין) the compartment for restoratives, but has not sold . . . הַיָּקָמִים אֵת הָרִ"י the implements themselves; B. Bath. 67^b עֲצָן י' וְלֹא י' בֵּית הָרִ"י . . . (Ms. M. יָקָבִים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14^a bot. (defective passage) בַּסֵּלֶקִי בֵּית הַיָּקָמִין read: פֶּלֶאֱסֹם יָקָם]. V. יָקָמִין.

הַיּוֹקֵן v. יִקְנֵאוֹת

יָקָר (b. h.) *to be heavy*; (cmp. **הַיָּקָרָה**, **יָקָר** &c.) *to be weighty, important, honored*; [*to be dear, precious; to hold dear*, v. infra.] Tanh. B'shall. 27 **יָקָרוּ יָדָיו** של משה וי' *Moses' hands grew as heavy as &c.*; Mekh. B'shall., Amalek, s. 1. Ib. **י' חָמַס על וי'** *sin weighed heavily on Moses' hands*.

Pi. אַני צו הילדן *to hold dear, honor*. Dent. R. s. 7, end וְיִקָּר אֶתְכֶם I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation נאמרו מלכות כי הנני משלוחך כגבורה found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) אדם מיקר את מה הגבירה הוא אדם מיקר (*Kal* מיקר *og*) אותה וכ' as one (surely) holds in honor the *g'biraḥ* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanḥ. Massé 13; ib. ed. Bub. 10 לה אדם מיקר אתה (Gen. R. s. 18 מיקרה ראשה she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מבלה, v. קכל). —Part. pass. מיוקר. Num. R. l. c. מי' קשר אותו בקורטין שלו מי' (and seated) him in his most honored (state) carriage; Tanḥ. l. c. . . . בקורטין וכ' ; ib. ed. Bub. l. c. אותו לו קשר אותו בקורטין ומוקר (Ms. M. בקורטין) he tied . . . and paid him honor.

Hif. הִקְיָר 1) to grow dear, scarce; to rise in value. Y. Keth. XI, 34^b bot. ה' הַמָּקָר the price of the field was higher (than the amount due her for alimentation). Ib.

XII, beg. 34^d והוקירו וזל, v. זל. B. Mets. V, 9 שמא wheat may rise in value; a. fr.—2) *to honor*. Tanh. ed. Bub. l. c., v. supra.

Hof. הויקר as *Hif.* 1.—B. Bath. V, 8 ויהויקר; B. Mets. V, 8 הויקר (Y. ed. הויקרי). Gen. R. s. 35 ה' השמן oil became scarce (Yalk. Kings 228 הויקרי); a. fr.

יָקָר ch. same. 1) *to be heavy*. Targ. Ps. XXXVIII, 5
יָקָרִי (Ms. יִקְרִי). Targ. Job XXXIII, 7 (some ed. יָקָר Af.).
Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יָקָרִי, ed. Berl.
יָקָרָא, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, pre-
cious*. Targ. I Sam. XXVI, 21; Targ. II Kings I, 13, sq.;
a. fr.—B. Mets. 64^a אֵי, יָקָרָא וְכִי I, זֶלֶל I, ch.

Pa. 1) **יָבֵר** to make heavy. Targ. Lam. III, 7 (ed. Amst. **יָבֵר**, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) to honor, hold dear. Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 **מִלֵּי יִתְּרָתָא** honoring words (flatteries).—Koh. T. to II, 20; Lev. R. s. 25 **הִתְיַבְּרִינִי** v. **מִיֻּבְּרָא** I; a. e.—[Gen. R. s. 17 **מִיֻּבְּרָא** v. **יִתְּרָא**.]—3) to offer, present. Targ. Is. XLIII, 23 (not **יִתְּרָתָא**). Targ. Prov. III, 9; a. e.

Af. אֶקְרָא, אֲנִי לְהוֹדוֹת, *to honor, treat with regard*. Targ. Ps. XV, 4. Targ I Sam. II, 30; a. e.—B. Mets. 59^a אֲקַבֵּל וְכִּי לְשׂוֹמְרוֹתֵינוּ לְהוֹדוֹת *honor your wives (in dress &c.), in order that you may be blessed with wealth*. Ber. 48^a מִן הַחַיִּים לְהוֹדוֹת *for me* . . . Ms. M. (ed. . .) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61^b וְהָיוּ אֲבוֹתֵינוּ וְאִמֵּנוּ . . . Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15^c bot. אֲקַבֵּל וְכִי לְשׂוֹמְרוֹתֵינוּ *to offer*. Y. Bets. V, end 63^b אֲקַבֵּל וְכִי לְשׂוֹמְרוֹתֵינוּ *a Saracen sent him mushrooms as a present (on a Holy Day)*. Y. B. Bath. II, end, 13^c וְכִי לְשׂוֹמְרוֹתֵינוּ *brought R . . . figs as a present; a. fr.—[3] to be heavy*. Targ. Job XXXIII, 17, v. supra.]

Itkpa. אִתְּכֶם, אִתְּכֶם 1) *to become heavy, burdensome.* Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כבד); a. e. —[Ab. Zar. 46^b ליה אייך תבואה ed., Ms. M. גמריה. אייך, v. עֲנֵךְ.]—2) *to be honored, to honor one's self.* Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46^b בְּיָדֵי רַמְיָךְ וְכִי (Ms. M. מְתִירָה, מְתִירָה &c.) that Abraham be honored through her (at her funeral). Ib. רַמְיָךְ בְּךָ... רַמְיָךְ בְּךָ Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28^a אִתְּיִקְוִיךָ הֵי חַיִּיךָ they desire to be honored by me (by inviting me); a. e.—3) *to rise in value.* B. Kam. 103^a כִּיתָא אִרִי flax grew dearer. Ber. 5^b; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored*. Tosef. B. Kam. IX, 12 ה'המחביריש מן ה' who is put to shame by a person of high dignity (opp. פגום).—*Pl.* יָקָרִין, יָקָרִים. B. Bath. 100^b; Meg. 23^b (address to mourners) עמדו עמדו י' עמודו ו' stand up, dear friends, stand up &c. Men. 44^a ר' רמיו י' its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 ה'יקָרִין R. S. to Kel. III, 5 (ed. היקָרִין, היקָרִין) the heavy earthen vessels used for boiling pitch.—*Fem.* יָקָרָה, *pl.* יָקָרוֹת. Keth. 108^a; Shh. 43^a ו' ר' ש'—worthy women in Jerusalem.—V. יָקָרִי.—(2) (noun) *precious object, prize; choice*. Gen. R. s. 67 (ref. to Prov. XII, 27) ש'הוא יָקָרוֹ של עולם ו' כד' . . . in order that Jacob

might come who is the choice of the world &c.; ib. שאינם. ib. that they shall receive in this world nothing of their prize reserved for the hereafter; Yalk. ib. 115, v. תָּרִין.—*Pl.* יִקְרֹחַ. Ib. ויטול. . . כרי in order that Jacob might come and take the blessings, which are the choice of the world, decreed to him (Gen. R. l. c. שמעיקר העולם. Gen. R. l. c. (דריצות לו

יָקָר m. (b. h.; preced.wds.) 1) *gravity, dignity, honor*. Meg. 16^b (ref. to Esth. VIII, 17) 'and dignity (distinction)' that means the T'fillin.—2) *heavy fog, mist*. Yalk. Ps. 730 מדבר בר של מדבר (ref. to ביקר, Ps. XXXVII, 20) like the mist of the desert.—*Pl.* יִקְרִים. Ib. .

יָקָרָא, יִקְרָא ch. same, 1) *honor, dignity*. Targ. Ex. XVI, 7. Targ. Ps. LXXXVII, 3. Ib. VIII, 6 Ms. (ed. אִקְרָא; v. (אִקְרָר); a. fr.—Ber. 28^a top מן Ms. M. (ed. רמוקרא Ms. F. (דִּיקְרָא) a vessel of honor (precious vessel). Snh. 46^b are funeral ceremonies (eulogies, wailings &c.) for the honor of the deceased or of the survivors? Ib. were those (the survivors of the house of Jeroboam) worthy of honors?—Lev. R. s. 34 היא לית עברא לִיקְרָךְ she acts (treats thee) not according to thy dignity; Gen. R. s. 17 לִיקְרָךְ. Ib. for she is not (part) of thy dignity, i. e. not worthy of thee; Yalk. Lev. 665 דלית היא יקרד, a. דִּיקְרָךְ; Yalk. Is. 352 ריך; Y. Keth. XI, 34^b bot. דִּיקְרָךְ.—Ber. 19^a חבב'ה חבב בִּיקְרִית Ber. 19^a the Lord takes up the cause of his offended dignity; a. fr.—*Pl.* יִקְרָא. B. Kam. 102^b bot יִקְרִיכו v. יִקְרִיכו. —2) *value, price*. Targ. Ps. XLIX, 9 אילו יחבב יקרד Ms. (ed. Lag. were he to pay the price for their redemption.—Y. Sabb. VI, 8^a bot. (in a prob. corrupted sentence) חות סידרה יקרד though the value (of the sandal) was but a trifle, yet order (consistency in decisions) is precious; Y. Yeb. XII, 12^d top (corr. acc.).

יָקָרָא, יִקְרָא, יִקְרָא v. יִקְרָר ch.

יִקְרֹחַ f. (preced. wds.) *dignity, dignified demeanor*. Lam. R. to IV, 2 (ref. to דִּיקְרִים ib.) where in did their dignity manifest itself?

יִקְרִי v. יִקְרִי.

יִקְרִיָּא f. *dignity*, v. יִקְרָר ch.

יִקְשֵׁ (b. h.; cmp. (נָקַשׁ) *to clap, catch in a trap*.

Nif. לִיקְשֵׁ *to be entrapped*. Midr. Prov. to VI, 2 [read:] you have been entrapped through your own words (Ex. XXIV, 7), you have been caught (taken captives) through (neglecting) them.

יִקְשֵׁן v. יִקְשֵׁן.

יִרְאָה (b. h.) *to tremble, fear; to revere; to shun*. Sabb. 88^a (ref. to Ps. LXXVI, 9) if she (the earth) trembled, how could she be at rest, &c.?—Ber. 16^b לִירְאָה so as to fear thy name.—(Usu. as participle or adjective) m. Ned. 8^b (ref. to Mal. III, 20) . . . אלו

who are afraid to utter the name of the Lord in vain.—*shunning sin, of careful conduct, conscientious*. Ab. II, 5. Ib. 8; a. fr.—שִׁמְרָם—*God-fearing, pious*. Ber. 8^a מ' ש' יוחר מ' ש' he who lives on the (honest) labor of his hand, stands higher than the pious man. Succ. 49^b, v. תָּרַע; a. fr.—*Fem.* יִרְאָה. constr. יִרְאָה. Lam. R. to II, 13 (play on יִרְשֵׁלָם the daughter that fears (me) and is at peace with me. Ib. כשאר יִרְאָה את מושלמ' לי Ar. (missing in ed.) when thou art God-fearing, thou art at peace with me. Yeb. 62^b.—Part. pass. יִרְאָה. Ber. 33^b; Meg. 25^a Ms. M. (v. Rabb. D. S. a. l. note).

Nif. יִרְאָה, fut. יִרְאָה *to be feared*. Koh. R. to IX, 7; Pesik. Ul'kah., p. 183^b, a. e. 'למען תִּירָא ו' (Ps. CXXX, 4) 'in order that thou mayest be feared', that the fear of thee be upon mankind.—Part. יִרְאָה *fearful, awe-inspiring*. Ber. l. c. Yoma 69^b ל' אמר ל' Jeremiah did not say *nora* (only *gadol a. gibbor*, Jer. XXXII, 18).—*Fem. pl.* יִרְאָה *awe-inspiring deeds*. Ib. איה יִרְאָה. . . נכרים . . . came Jeremiah and said, Strangers dance on His temple ruins, where are His awful deeds?; Y. Ber. VII, 11^c. Ib. לזה נאה לקרות נירא ב' ו' (Daniel said) Him it is becoming to call awe-inspiring for the awful deeds He performed for us &c.; Midr. Till. to Ps. XIX; a. fr.

Hilpha. יִרְאָה, *Nithpa.* יִרְאָה *to be feared, revered*. Zeb. 115^b (ref. to Ps. LXVIII, 36) בשעה . . . מִתְיָרָא ומעלה . . . when the Lord executes judgment on His saints, He is feared and praised &c.; Yalk. Lev. 525.—2) *to be afraid*. Ber. 61^b ו' אתה מ' מפני ו' art thou not afraid of the (Roman) government?—Midr. Till. l. c. ולא . . . שנכנסו the enemy entered His house and were not afraid (of the Lord). Ex. R. s. 29 אם חמטונה מִתְיָרָא ו' if the queen is afraid, what shall the servants . . . do?; a. fr.

יִרְאָה f. (b. h.; preced.) 1) infin. of יִרָא q. v.—2) *fear*. Ber. 17^a יִרְאָה the fear of me. Ib. ערס בר' cautious in religious affairs. Koh. R. to IX, 7 שרוא יִרְאָה, v. preced.—עשה מ' (or עבר) to do good (to worship) from motives of fear, opp. מאחבה. Sot. 31^a; a. fr., v. אִחְבָּה.—Y. Sot. V, 20^c bot. פ'וש ו', פ'וש ו'; a. v. fr.—פ'וש ו' fear of the Lord; יִרְאָה חטא fear of sin (v. preced.). Ber. 6^b. Ib. 16^b; a. fr.—3) *object of fear, idol*. Snh. 106^a הוציאה יִרְאָה she took her idol out of her bosom. Pesik. Vayhi. p. 65^b; Mekh. Bo. s. 13 יִרְאָתנו our (Egyptian) deity; a. fr.—*Pl.* יִרְאָה. Ib. B'shall., Vayhi, s. 1; Yalk. Ex. 230 of all their (the Egyptians') gods.

יִרְאָה v. יִרָא.

יִרְבִּינָא m. *strawberry-blite* (v. Löw Pfl. p. 189 sq.); [oth. opin. *asparagus*.] Tosef. Kil. I, 11; Y. ib. I, 27^a bot. דרבנן (Ar. s. v. שושן; דרבנן; R. S. to Kil. I, 4 ירבנן; corr. acc.).—*Pl.* יִרְבִּינָא. Shebi. IX, 1 ה' השושן wild *yarbuz* (with large leaves); Ms. M. ה' והשושן (v. comment.); Succ. 39^b ה' והשושן (Ms. M. 2 והשושן, v. Rabb. D. S. a. l.).

יִרְבִּינָא, יִרְבִּינָא ch. same. Y. Kil. V, 30^a (R. S. to Kil. V, 6 ירבנא, read ירבנא . . .).—*Pl.* יִרְבִּינָא. Y. Maasr. V, end, 52^a (R. S. to Maasr. V, 8 ירבנא, corr. acc.).

ירוק m.(b. h.; ירק II) *light-colored, yellow or greenish*. Eduy. V, 6 'זרם דיר'; Nidd. II, 6 'ה' the greenish secretion (menstruation). Ib. 19^b 'וכ' a greenish stain on the garment; a. fr.—Succ. III, 6 'ה' an Ethrog green like leek.—*Pl.* **ירוקים** *green colors*. Neg. XI, 4, a. e., v. מארמת עישיין אותה 'א' *ירוקה*. Num. R. s. 9 'א' if she was of a ruddy complexion, the test waters make her pale.

ירוקא ch. 1) same. Targ. Ex. X, 15; a. fr.—Targ. Lev. XIII, 49 (h. text **ירקרק**).—Hull. 62^a כרסה 'ירוק' as regards the bird whose belly is green.—Pes. 30^b בין 'א' whether white, dark or green (glazed).—*Pl.* **ירוקין**, **ירוקין**. Ib. מידה 'א' Ms. M. (ed. **ירוקא**).—2) *green, foliage, grass*. Targ. Gen. IX, 3, a. e. **ירוק עסבא**.—B. Kam. 44^a. Arakh. 31^b **אנא** I ate grass before thee (am older); a. e.—*Pl.* constr. **ירוקין**. Targ. Y. Gen. I, 30 עסבין 'א'.—3) = **ירקנינא** (v. **ירק**) name of a species of *fish* (green fish). Y. Kil. I, 27^a bot., v. **אספוןין**.

ירוקה f. (preced.) 1) *grass upon the water*, a sort of *sea-weed* or *moss* used for wicks. Sabb. II, 1, expl. ib. 20^b **אוכמאה דארבא**, v. **אוקם**; Y. ib. II beg. 4^c, v. **פיתין**.—2) *jaundice*. Ib. XIV, 3 'לי' they are used as a remedy for jaundice.

ירוקמי, v. **ירקמי**.

ירקונא (ירקונא) m.; *pl.* **ירקונין** (preced. arts.) *various herbs*. Targ. II Kings IV, 39 (ed. Lag. **ירקונין**, some ed. **ירקנין**).—Y. Meg. IV, 74^d עם 'א' one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of *ירקנין* bitter herbs); Y. Bicc. III, end, 65^d (corr. in accord. with Y. Meg. I. c.).

ירוקת, v. **ירק**.

ירוקתא, v. **ירקן**.

ירורא, **ירור** v. **ירודא**, **ירוד**. [Ab. Zar. 11^b **ירור** Ms. M., v. **ירוד**.]

ירושא f. (b. h. **ירוש**; **ירוש**) 1) *conquest, taking possession*. Sifrē Num. 107 (ref. to Num. XV, 18) **אחר** 'א' the text means after conquering and settling in the land (proving from Deut. XI, 31); Kidd. 37^b. Ib.^a the word *dwelling* (e. g. Lev. XXIII, 14) means after conquest &c. Ib. 38^a; a. fr.—2) *inheritance, heirloom*. Ab. II, 12 לך 'א' for it (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81^a that it may not be said **היא** 'א' scholarship comes to them by inheritance. Sifrē Deut. 345 (ref. to Deut. XXXIII, 4) **אני** 'א' לבני מלכים I am returning to my own heirloom; Ex. R. s. 33 **אבירי** to my paternal heirloom. B. Bath. 110^b **בתי** 'א' having the right of inheritance. Ib. 118^b **ראשונה** 'א' the first succession (direct heirs, children &c.); **שנייה** 'א' indirect heirs (brothers &c.); a. v. fr.

ירושלם, **ירושלם** (b. h.) pr. n. pl. *Jerusalem*. Succ. 51^b **ה' בנפארהה וכו'** he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. **מלכיצורק**, Gen. XIV, 18) **ירושלם** **צדק נקראת** 'א' Jerusalem is called by the name of *Tsedek* (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 15^a **מירושלם** (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. **ירושלמי**); a. v. fr.

ירושלם ch. same. Targ. Gen. XIV, 18 (h. text **שלם**). Targ. Josh. XII, 10; a. fr.—Ned. 50^a **דעהבא** 'א' a golden head-band with the picture of Jerusalem on it; Sabb. 59^a (expl. **עיר של זהב**).—Iam. R. to I, 1 **רבר** 'א' (J. compared with Athens); a. fr.

ירושלמי m. (preced.) *of Jerusalem, Jerusalemite*. Lam. R. introd. (R. Joh. 1) **היה** 'א' every prophet whose home is not mentioned was a citizen of Jerusalem (v. **ירושלם**). Ib. to I, 1 **רבר** 'א' (8 **חר מאת**) the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 3 **זה** 'א' **צורי** **זה** what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 **תלמוד**—**פסופא** (Palestinean) dialect, v. **פסופא** 'א' *Jer. Talmud*, the Palestinean collection of Mishnah and Gemarah, contrad. to the Babylonian (**תלמוד בבלי**).—**תרגום** (abbr. **ת**, misnamed Targ. Jonathan) *Targum Y'rushalmi*, name of a Chaldaic version of the Penta-teuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Dict. of the Bible s. v. *Versions*).—Fem. **ירושלמית**. Hull. 65^a, v. **ירושלמי**. Erub. 83^a, v. **קאח**.—*Pl.* **ירושלמי**. Y. Keth. I, 25^b top, v. **תנן**. Yoma 44^b; a. e.

ירשתא, **ירשתא** m. (ירת) = h. **ירוש**, *conqueror; heir*. Targ. II Sam. XIV, 7.—Gen. R. s. 56 **ה' שגאיה דביתא** 'א' the enemy of the house (Ishmael) will be the heir.—*Pl.* **ירשתין**, **ירשתין**. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. Snh. III, end, 21^d **ליתרתי** 'א' R. L. wrote to his (Kahana's) heirs.

ירשתא, **ירשתא** f. ch. (preced.) = h. **ירשתא**, 1) *a conquered land*. Targ. O. Num. XXIV, 18 (h. text **ירשתא**; Y. I **ירשתא**).—2) *conquest; possession, heirloom*. Targ. Deut. II, 5; 9, a. fr. (ed. Berl. **ירשתא**; oth. ed. a. Y. **ירשתא**).—Targ. Prov. XX, 21 **ירשתא** ed. Lag.; a. e.—Lev. R. s. 9 **ירשתא** my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me)? **ירשתא** (not **ירשתא**) and what heirloom of thine do I hold?; a. e.

ירח f. (b. h.; **ירח**, emp. **ארה**) [*traveller*,] *moon*. Hull. 60^b **אמרה** 'א' said the Moon to the Lord; Yalk. Gen. 8. Ib. **מיעטתי את ה'** v. **מיעט**. Ber. 56^b Ms. M. (ed. **סיהרא**).

ירח m. 1) (b. h.; preced.; Assyr. *arhu*) *month*. R. Hash. 11^a, v. **ירח**. Tanh. Noah 11, v. **ביל** III; a. e.—2) pr. n. pl. *Yerah*, at the southernmost point of Lake Tiberias; *Beth-Yerah*, near Yerah, a twin-town of Sennabris (v. **סנבבראי**). Gen. R. s. 98 (expl. **בנריה**, Deut. III, 17) R. El. says 'א'; R. Samuel . . . **בית** 'א'; R. Judah . . . Sennabris and Beth Yerah. Y. Meg. I, 70^a two autonomies **בית** כגון **בית** Y. Meg. I, 70^a two autonomies **בית** like B. Y. and Sennabris. Midr. Sam. ch. XXX, 75*

XXXII, expl. חרשי, II Sam. XXIV, 6 ברת י'. — Tosef. Bekh. VII, 4 איהו ירדן מביה ירהו ולמשה (ed. Zuck. יריהו) the real Jordan is from B. Y'reho and down; Bekh. 55^a אין ירדן אלא מביה יריהו וכו'.

יִרְחָא, יִרְחָא ch. (=h. יָרַח. a. יָרַח) *moon; month*. — יִרְחָא דִּי (or יִרְחָא (sub. יִרְחָא) *the first day of the month, New-Moon-Day*. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr. — Targ. O. Deut. XXI, 13 יִרְחָא דִּי יִרְחָא ed. Berl. (oth. ed., יִרְחָא; Y. אֲחֵרָא דִּי יִרְחָא) — Lev. R. s. 29. Pesik. R. s. 40 (ref. to בִּהְיוֹת הַשְּׁבִיעִי, Lev. XXIII, 24) יִרְחָא דִּי in the month of oaths (Gen. XXII, 16). Sabb. 86^b יִרְחָא דִּי בִּהְיוֹת הַשְּׁבִיעִי the New-Moon was declared on the first day of the week. Ib. פְּלִיגִי בְּקִבְרֵי דִּי they differ as to the day on which the New Moon was declared. Bets. 4^b וְהָשָׂא דִּידְעִין בְּקִבְרֵי דִּי and now that we know the time of the New Moon (by fixed calendar); a. fr. — Pz. יִרְחָא, יִרְחָא, יִרְחָא. Targ. Y. Gen. I, 14. Targ. Ez. II, 2; a. fr. — R. Hash. 20^a בְּשָׁאֵר as to the other months (than Nisan and Tishri). Y. ib. II, 57^d bot. Macc. 23^b; a. fr. — שְׁנַת יִרְחָא twelve months (forming) a year, twelve months from date. B. Mets. 16^b; 35^a. Ab. Zar. 8^b; a. e.

יִרְחַח, v. יִרְחִיחַ a. יִרְחַח.

יִרְחִינָא m. (denom. of יִרְחָא) *versed in the regulation of the lunar year, Yarhinaah*, surname of Samuel, the Babylonian scholar (v. R. Hash. 20^b top). B. Mets. 85^b וְר' אֲסִינְיָא ר' שְׂמוּאֵל Yarhinaah was the physician of Rabbi.

יָרָה, יִרְיָה (b. h.; cmp. יָרָה I) *to permeate, penetrate; to shoot forth*. Nidd. 43^a; Hag. 15^a [read:] שְׂאִינִי ... כל שְׂאִינִי מוֹלִיד (Ms. M. מוֹלִיד; Ms. M. 2 שְׂאִינִי מוֹלִיד) יִרְיָה כְּחֵץ אֵינָה מוֹלִידָה (Ms. M. מוֹלִיד; Ms. M. 2 שְׂאִינִי מוֹלִיד) יִרְיָה, v. Rabb. D. S. a. l. note) a spermatic emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65^a כִּימָה לָהּ בִּי כְּחֵץ יִרְיָה she can feel it whether the emission is permeating &c. Sifrē Deut. 42 יִרְיָה שְׂמַחְכֵּן... יִרְיָה the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6^a יִרְיָה בְּנֶחֱם.—2) *to throw, shoot*. Yalk. Gen. 133 יִרְיָה בְּ יָדָיו *to throw spears with both hands*; v. infra.

Shif הִשִּׁיף 1) *to permeate*. Sifré I. c. הארץ *permeates* and satisfies the earth and gives her drink down to the deep (Ta'an. I. c. Yalk. Deut. 863 only שִׁפְּרָה).—[Y. Maasr. I, 49^a *משיורו* *משיורו* *משיורו*, v. *משיורו* a. *משיורו*.]—2) *to point, aim at, shoot, cast*. Lam. R. to I, 18 שלוש *three hundred arrows did they shoot into his body*; Y. Kidd. I, 61^a *bot. יררו* *יררו* *יררו* (read: *יררו* or *יררו*, *Kal*). Yalk. Gen. I. c. (fr. Midr. Yavaiu) *היה מורה נתינתו* *he threw spears with both hands &c*. Ex. R. s. 3 (ref. to ירוייריירי, Ex. IV, 12) *I shall shoot my words into thy mouth like an arrow*; a. fr.—3) *to point out, to direct, teach, instruct; to decide*. Hor. I, 1 *הורו ב"ר* *if a court has (through error) directed to transgress one of the commands &c*. Ib. 2 *הורו ב"ר* *if a court has given a decision and finding out its mistake reversed it*. Yeb. X, 2 *הורוהו ב"ר*

שֶׁאִי־לִינֶשֶׁת if a court instructed her that she may marry again. Ber. 31^b; Erub. 63^a כָּל הַחוֹרֶה הַלֵּבָה בְּפֶנֶי רַב־ who ever decides a law-point in the presence of his teacher. Ab.V, 8 וְכִי הַחוֹמֵרִים בְּתוֹרָהּ who decide in religious matters after the law (by means of sophistry). Sabb. 19^b וְכִי רַב־ R... decided in agreement with the opinion of &c.; a.fr. [Erub. 65^a (a citation, from Sirach X, 26; v., however, Tabb. D. S. a. l. note 70) בָּצֵר אֶל יוֹדֶה he who is in trouble, should give no opinion:—applied by analogy to prayer in an unsettled condition of mind.]

ררר, *Af. אורי, same, to teach.* Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4. — Sabb. 19^b וְהָיָה תַלְמִידָא דָּא' וְהָיָה there was a student who decided . . . in favor of R. S.'s opinion. Y. Maasr. I, 49^a דָּא' אֶרֶב; a. fr. — אֶרֶב, v. אֶרֶב I.

יְרִי, a word in a charm formula, beginning with
שְׁבִירִי q. v.

יֵרֵא, v. יֵרֵאָה.

רִיר m. (רִיר) *meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11^b שבעין בכי רִיר (Ms. M. רִיר, רִיר) a market-place (with the idol) at Baalbek, at Acco (ו. יִרְכָּה). Ib. 13^a הוּנְשָׁא וְנָחַן בִּי שֶׁל רִיר (כְּשֶׁן שֶׁל עַבְדִּים) one who deals at a fair of gentiles. Ib. הוֹלִיכִין לִי שֶׁל עַבְדִּים וְרִיר one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39^b; ^cbot. (only) רִירִין, רִירִים. Ab. fr. — Pl. רִירִים. Y. l. c. 39^d top הֵן רִיר גִּזְרֵי הֵן רִיר גִּזְרֵי (Palestinean) fairs, that of Gaza &c.; Gen. R. l. c. — Ib. s. 67; Yalk. Gen. 115 [read: וְהָיָה יֶשׁ לְךָ שוּקִים] thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

יְרִידָה I m. ch. same. Y. Ab. Zar. I, 39^d top ר' רצור
the market place of Tyre. [Ib. בּוֹטְנָה שֶׁל יְרִידָה, v. preced.]

יִרְדָּה II **ז** (יָרַד) *going down, fall, decline, degradation.* **יִרְדָּה גְשָׁמִים** rain-fall. Y. Ber. IX, 14^a top; a. fr.—Zeb. 53^a **הַכֶּסֶּךְ מִן יִרְדָּתוֹ** his descent from the inclined plane (v. פָּנָה). Y. Hor. III, beg. 47^a **לֹא הָיָא לוֹ עֲלִייתוֹ** his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 **הָיָה לוֹ מִצַּד אֲחֵרִי** degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 **כִּשְׁם שֶׁנֶּאֱמָר לוֹ** as for these (nations) decline is in store; a. fr.—**יִרְדָּתוֹ**. Cant. R. to I, 1 **יָרַד שְׁלֹמֹה ג'** Solomon had three declining periods of his power.

יִרְיָה f. (יָרָה) *shooting*. Yalk. Gen. 133 (fr. Midr. Vayisu) 'וב' יִרְיָה חֲצִים וּב' (יִרְיָה) *shooting of arrows and stones from catapults*.

חֲרִידָה, v. חֲרִידָה.

יִרְכֹּנָא v. יִרְיֹכָנָא

יִרְיָמָן, v. יִרְיָמָן.

רִירֵצָה f. (b. h.; רירע *to shake*, comp. קָרָא *tent-cloth, curtain*. Ohol. VIII, 1; a. fr.—*Pl.* רִירֵצוֹת. Ib. XV, 4 בֵּית שֶׁתִּצְנֶה

א' או ב' . . . a room which has been divided off by boards or curtains. Tanh. Trumah 9. Ex. R. s. 50; a. fr.—Trnsf. *a writing sheet* containing several columns of writing and being part of a scroll. Treat. Sofrim II, 6 ב' אין פרוחין ב' a sheet of a Torah scroll must have no less than three and no more than eight columns. Ib. 5 קננה ר' עשה אותו ר' קננה he may have for that column a special small sheet. Men. 30^a. Tosef. Sabb. VIII (IX), 13; a. fr.—*Pl.* as ab. Sabb. 11^a 'אם . . . ושמים ר' וב' if all waters were ink . . . , and the heavens sheets &c., v. חלל III. Tosef. Yad. II, 10; a. fr.

יריעתא, יריעתא ch. same, *curtain, hanging*. Targ. Ex. XXVI, 2; a. fr.—*Pl.* יריעתא, יריעין. Ib. 1, sq.; a. fr.

יריקה v. ירק.

ירית v. ירה.

ירך constr. ירך f. (b. h.; cmp. ארך) [*length-side*]. 1) *haunch, thigh*, i. e. "the thick and fleshy member which commences at the bottom of the spine and extends to the lower leg (שוק)" (Ges. H. Diet. s. v.). Hull. VII, 1 שילח אדם applies to the right leg. Ib. 2 של ימין one may send to a gentile a haunch with the nervus ischiadicus (v. ירך) in it. Sot. 11^b; Ex. R. s. 1 מביא ר' a leg on one side, and a leg on the other, and the potter's mould between; a. fr.—Y. Pes. VII, beg. 34^a R. J. . . wants the Passover lamb roasted like a thick (stuffed) thigh.—*descendants*. B. Bath. VIII, 2 כל יוצאי ירכו של בן וב' all direct descendants of the (deceased) son (male heir) have the precedence to the daughter (the decedent's sister); a. fr.—*Du.* ירכים. Tosef. Ohol. III, 4, sq. — *Pl.* ירכיו. Sot. l. c.; Ex. R. l. c. (expl. באבנים, Ex. I, 16) when a woman is about to give birth, her thighs grow cold like stones.— 2) *side*. Gen. R. s. 69, v. ירך. Meg. 13^a ב' . . . אשה אין אשה a woman is made jealous only by the side of another woman (rival). 3) *the perpendicular stroke of a letter, leg*. Y. Meg. I, 71^c top א ה' the leg (stroke on the left side) of the *He*; ib. קננה ר' a small indication of it. Ib. קננה ר' . . . אם גורדו if he erases the (blotted letter *Gimmel*) and there remains a slight leg (indication of the vertical stroke connecting the head of the *Gimmel* with its foot).—*Pl.* as ab. Gitt. 20^a, v. ירק. Sabb. 138^b אהת מ'ב'ב'תיה a portable stove one of whose legs is off.

ירך, ירקא, ירק ch. same. Targ. O. Num. V, 22 ירך ed. Berl. (Mss. ירקא, ירק; ed. ירקין pl.). Ib. 21. Targ. Ex. I, 5; a. fr.—Gen. R. s. 78 מ'טלע על ירכיה (not limping on his thigh; a. e.—*Pl.* ירקין, ירקין. Targ. Ex. XXVIII, 42; a. e.—[B. Bath. 4^b, v. ירכי.]

ירכנינא m. same.—*Pl.* ירכנינא. Targ. Y. Num. V, 22 (some ed. ירכי). Ib. 21 ירכנינא (ed. Amst. ירכי).

ירמוך pr. n. *Yarmukh, Hieromax*, a river emptying into the Jordan below Lake Tiberias. Par. VIII, 10.

ירמטיה, ירמטיא pr. n. f. *Yarmatia*. Arakb. V, 1 (19^a); Tosef. ib. III, 1 ירמטיא.

ירמיהו, ירמיה (b. h.) pr. n. m. *Jeremiah*, 1) J. the prophet. Pesik. Dibré, p. 114^b ר' יום יה he is named J., because in his days the Lord (Shekhinah) moved from place to place; Yalk. Jer. 257 ר' יום יה. Ib. . . שבימיו ר' he is called J., because in his days the Temple became deserted; Koh. R. beg., v. אירימיהא. Meg. 14^b. Snh. 95^a; a. v. fr.—ר' (ספר) the Book of Jeremiah. B. Bath. 14^b.—2) name of several Amoraim, esp. R. J., pupil of R. Zera. Ib. 23^b ר' רבא אפקיה ל' ר' וב' for this (burlesque question) they ejected R. J. from college. Ib. 135^b עיילוה ר' J. upon this (reply) they reinstated R. J.—Y. M. Kat. III, 81^d bot.; a. fr.—V. Fr. M'bo p. 108^a; 118^b.

ירנקא Ab. Zar. 30^a, v. ירקוקא.

ירסא Targ. Ps. LVIII, 5 Ms.=אירסא, v. ארס ch.

ירע Hof. דורע, Hof. דורע, Hof. דורע.

ירע Pa. דורע, Ithpa. דורע, v. דורע.

ירענאה m. *an alkaline plant*, used as soap. Tosef. Shebi. V, 6 (El. Fuld: ירעין.—*Pl.* ירעין. Y. ib. VII, beg. 37^b 'היך' (Sabb. 90^a; Nidd. 62^a לענין, לענין; El. Fuld. to Tosef. l. c. לוענין).

ירק I (b. h.) *to spit*, v. ירקס.

ירק ch. same. Targ. Y. Deut. XXV, 9 ירדוק.—Yeb. 39^b and she spat before him &c. (Y. ib. XII, 13^a top ירקת ו'—V. ירקס).

ירק II (b. h.) *to be light-colored, pale, green, yellow*. Hof. דורק 1) *to become green, pallid, pale*. Sot. III, 4 her face grew pale (sickly); Sifré Num. 8; Tosef. Sot. III, 3; a. fr.—2) *to make pale, cause to fade*. Ber. 44^b כל ירק חי מוריק vegetable eaten raw makes pale. Gen. R. s. 13 (ref. to ארקא, Jer. X, 11) שויה מורקת . . . the earth is called *arka*, corresponding to the season of Tebeth which causes her fruits to fade.—3) *to make shine* (like gold, bronze &c.; cmp. ירקק Ps. LXVIII, 14). Ib. s. 43; Yalk. Gen. 73 (ref. to ירק, Gen. XIV, 14) he made them glisten with armor; ד' he made them bright with jewels; בפרשה שוברים דוריקן he made them bright (courageous) by reading the section (Deut. XX, 1—9); Ned. 32^a בורב דוריקן בורב; דוריקן בורב; ד' פנים כנגד.—(ירק) *to turn a brazen face against, to defy, oppose*. Gen. R. l. c.; Yalk. l. c. דן דוריקי אברהם ד' פ' וב' they opposed Abraham. Ib. וב' אברהם ד' פ' וב' defied them.

ירק Af. דוריק same, *to become pale* &c. Targ. Y. Num. XXXI, 18 אפרא מוריקן her face grew pale. Targ. Ps. CXIII, 9 מוריקא looking pale (with envy; Ms. מוריקא, v. דורק).

ירק m. (b. h.; preced. wds.) *green, herb*. Peah III, 4, v. מ'לן. Maasr. IV, 5, v. יר. Ib. ירקת פטור its herb (foliage) is exempt from tithes. Ber. 36^a הוא ר' מין ר' it is a species of herb, opp. אילן; a. fr.—*Pl.* ירקות. Ib. VI, 1. Pes. II, 6 ואלו ר' וב' and these are the (bitter) herbs which may be used as *maror*. R. Hash. I, 1 לנשיעה ולי' R. Hash. I, 1 לנשיעה ולי'.

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—ירקוח המור (Var. יִרְקָח, יִרְקָח, יִרְקָח) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish*. Y. B. Mets. II, beg. 8^b, opp. to לביס (v. יִרְקָא).

יִרְקָא ch.1) same, *herb*. Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85^a (prov.) יִרְקָא Ms. M. (Ms. L. למור, ed. למור) to Herbtown carry herbs.—Pl. יִרְקָא, יִרְקָא, יִרְקָא. Targ. Y. Ex. XV, 19 (ed. Amst. יִרְקָא). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20^a יִרְקָא on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green*. Targ. Job XXVIII, 19 מרגלא יִרְקָא (h. text פטירה, v. יִרְקָא).—Pl. יִרְקָא, fem. יִרְקָא. Targ. Esth. I, 6.—Targ. O. Lev. XIV, 37 (Y. יִרְקָא), v. יִרְקָא.

יִרְקָמִי, v. יִרְקָמִי.

יִרְקָן m. (b. h.; preced. wds.) 1) *jaundice*. Ber. 25^a... מביא יִרְקָן causes jaundice. Sabb. 33^a יִרְקָן a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew*. Taan. III, 5 (some comment.: 'a human disease'). Keth. 8^b.

יִרְקָנָא, יִרְקָנָא ch. same, 1) *jaundice*. Targ. Jer. XXX, 6.—2) *mildew*. Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 יִרְקָנָא; a. e.

יִרְקָנָא m. (v. יִרְקָא) 1) (sub. רמר) *a wine flavored with herbs*. Ab. Zar. 30^a מר יִרְקָא Ms. M. (ed. יִרְקָא) bitter wine, that is *y'rakona*.—2) pl. יִרְקָנָא, v. יִרְקָנָא.

יִרְקָן m. (preced. wds.) *a greenish jewel*. Targ. O. Ex. XXVIII, 17 (ed. Berl. 'י); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פטירה).—Fem. form. יִרְקָנָא, יִרְקָנָא. Targ. Y. Ex. I, c.

יִרְקָנָא m. 1) *mildew*, v. יִרְקָנָא. 2) pl. יִרְקָנָא, v. יִרְקָנָא.

יִרְקָנָא, v. יִרְקָנָא.

יִרְקָרִיקָא m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle*. Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, ירחם; Y. שררקא).

יִרְקָרִיקָא m. (b. h.; preced. wds.) *pale-colored, greenish*. Tosef. Neg. I, 5; Y. Succ. III, 53^d יִרְקָרִיקָא which of the green colors is called *y'rakrak*? Ans. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) יִרְקָרִיקָא *y*. means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. I, c. יִרְקָרִיקָא the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. יִרְקָרִיקָא. Meg. 13^a יִרְקָרִיקָא (Ms. O. אסתר) אסתר יִרְקָרִיקָא Esther was of a greenish complexion (like a myrtle).

יִרְקָרִיקָא, v. יִרְקָרִיקָא.

יִרְשׁ (b. h.) [to enter into, take the place of,] to conquer; to take possession, to succeed, inherit. Gen. R. s. 11, end

יִרְשׁ had his worldly share assigned to him with limitation. Ib. s. 44 לירשני to be my heir. B. Bath. VIII, 5 לא ירש וכ' . . . this man, my son, shall not be an heir with the rest of his brothers. Ib. ברי ירשני my daughter shall be my heiress. Ib. לירשני entitled to succeed him. Ib. IX, 1 (139^b) ירשני (Bab. ed.) the sons take possession of the estate; a. fr.—V. ירש.

Hif. ירש 1) to cause to inherit, to leave by will or by the law of succession; to transmit. Ib. 119^b מירשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47^a אין ארם מירש שבויעה לבניו a man cannot transmit an oath to his sons, i. e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43^a; Kidd. 16^b אין ארם מירש זכות ברו וכ' a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell עליו ועל מירשיו over himself (the heir) and his ancestors; a. fr.—2) to drive out, dispossess. Sifre Deut. 51 לא הורשת סמוך (the Jebusite) who is near thy palace thou hast not driven out; a. e.

יִרְשׁ ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) ירשן they shall succeed to thy dowry (פדויה); B. Bath. 131^a. Yoma 72^b לא יירשן, v. יִרְשׁ. Cant. R. to VII, 7 יִרְשׁ, v. יִרְשׁ. Gen. R. s. 44 יִרְשׁ, v. יִרְשׁ. I. Y. Kidd. I, 61^b יִרְשׁ, v. יִרְשׁ; a. fr.

Af. ירש to bequeathe, leave, give possession. Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131^a בר אורתי one likely to make a will (a sick person). B. Mets. 16^a if he willed it away; a. e.

יִרְשׁ, v. יִרְשׁ.

יִרְשׁ, v. יִרְשׁ.

יִרְשׁ f. (preced. wds.) *heirloom, legacy*. Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21^d יִרְשׁ left a legacy to &c.

יֵשׁ m. (b. h.; cmp. איש) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39^b; Succ. 28^a; B. Bath. 134^a (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are*, v. איר. Ber. VI, 4 אם יש ביניהם וכ' if there is among them one species &c. Peah VIII, 8 מי שיש לו וכ' he who possesses &c. Hag. 14^b יש נאה דורש וכ' many a one preaches well but does not act well; a. v. fr.—יש (abbr. י"א) some say (anonymous authority). Hor. 13^b ילר' נתן י"א the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93^b וי"א אה דיצאה and some say, he must indemnify him also for carrying the seed out; י"א who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יש he is, it is. Kidd. I, 10 כל ש' במקרא וכ' whosoever is (engaged) in the study of the Bible &c. Hag. 4^b כל ש' בביאה וכ' whosoever is bound to visit the Temple, is also bound &c., v. יִשְׁ. a. fr.—יש she is, it is. Kidd. 48^a, a. fr.—יש the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אלא בסוף. . . . אינה the obligation takes effect only when the work is finished; a. fr.

יָשַׁב (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive*. Macc. III, 15 'וכ' עבר ולא עבד' whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39^b.—Erub. 100^a עדיף עדיף 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. קום. ועשה. Ber. 20^a 'שב ולא העשה שאני' with an omission it is different. Tosef. Snh. VII, 8 'להם ישבו' and they must not sit down until he says to them, Be seated; Hor. 13^b; Y. Bicc. III, 65^c bot.—Y. Dem. II, 23^a top בישיבה שר' who has a seat in the scholars' meetings. Snh. 10^b; Tosef. ib. II, 1 'אחר אומר לישב' if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 'ישב' in a sitting position. Ber. 23^b 'מ' מ' one of the attendants at college, those placed at street corners (traders, idlers). Gen. R. s. 75 קרנות (corr. קרנות) sitting in chariots; a. v. fr.—2) *to be settled* (v. יָשַׁב), *be inhabited*. Num. R. s. 4 'ישבים' Gibeah and Kiryath Jearim were settled at the same time.—Erub. 86^a (ref. to Ps. LXI, 8) 'אִימָר יוֹשֵׁב עוֹלָם לִפְנֵי יְיָ' (Rashi a. Ar. יָשַׁב) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi: v. infra).

יָשַׁב (b. h.) 1) *to settle, put in place, to arrange evenly*. Y. Sabb. XII, beg. 13^c 'את האבן' the builder that placed a stone on top of the row (v. יָשַׁב I). Ib.^d top; Y. Pes. VIII, 33^b top 'כִּי יִשְׁבֵּךְ בְּיָדוֹ' because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] 'ישב' he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. 'אתה עתה לישב' thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXI, 8, v. supra) 'עולם עולם' make thy world evenly balanced (as to property); Tanh. Mishp. 9 'ישב' read: 'ישב' Ex. R. s. 52 'לא ידעו' they knew not how to put its parts together; a. fr.—Transf. *to set the mind at ease, to quiet*. Sabb. 87^a 'דברים שמידין' Ms. M. (ed. דברים שמידין) words which quiet the mind of man &c.; Gen. R. s. 80 'דברים' Y. Pes. V, end, 32^d (expl. יושב, II Sam. VII, 18) 'הוא עזמו' he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate*. Ber. 58^b '... עתה' Ms. M. (ed. ליהושע) the Lord will again people it. Sot. 22^a 'עולם' cultivators of the world.—*Part. pass.* מְיֻשָּׁב, f. מְיֻשָּׁבָה a) *seated*. Meg. 21^a. Y. Gitt. VII, 48^d top; a. fr.—b) *sedate, at ease*. Y. Ber. IV, 8^b bot. 'לבו מ' his mind is at ease (about his animal); Bab. ib. 30^a 'לפי שאין דערו מ' because his mind is not at ease without it. Sifré Num. 131 'בקי' the polemarch was experienced and cool-headed; a. fr.

יָשַׁב (b. h.) *to seat, place, appoint; to settle*. Yoma 38^a sq.; Tosef. ib. II, 7 'במקומך יושב' people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) 'אמר' a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 'מושב' a seat is assigned to him in the third row. Macc. 10^a 'ואין מושב' and we must not lay them out except on a river; (Tosef. ib. III

(II), 8, בוין).—Tosef. l. c. 'ומושב' other people are imported and settled in their place. B. Kam. 16^b bot. 'הם יושבי' they held scholars' meetings by his grave. Snh. 17^a 'אין מושב' none can be appointed members of the Sanhedrin except &c.; a. v. fr.

יָשַׁב (b. h.) *to be inhabited*. Pirké d'R. El. ch. XLIII 'אין' an inhabited land, settlement; (Koh. R. to I, 15 'ישב').

יָשַׁב (b. h.) 1) *to be settled, colonized*. Ber. 31^a 'לירש' every land which Adam designated for settlement, has been settled.—2) *to be at ease, to be refreshed, to come to*. Yoma 82^a 'אם' if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to 'נפש', ib.) 'כמה' how much is required for one fainting from hunger (v. 'בלימוס') to come to himself again?—Hag. 3^b 'לאחר שנה' after his excitement had subsided. Erub. 65^a 'כל המושב' he who remains clear-minded when drinking wine. Kinnim III, 6 'מרישבת' the older they grow, the more clear-minded do they become, opp. 'מירשבת'; a. fr.

יָשַׁב (b. h.) *as preceded*. **יָשַׁב** ch., **יָשַׁב**, contr. **יָשַׁב** as preceded. **יָשַׁב** 2. Ber. 58^b 'דערה' ed. (Ms. 'דערה') he saw that he was not comforted.—V. 'יָשַׁב'.

יָשַׁב (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. 'יָשַׁב'); Succ. 56^b 'יָשַׁב'. V. next w.

יָשַׁב (v. preceded.) pr. n. m. *Jeshebab, Y'shebab*, brother and substitute of the Highpriest Ishmael b. Kimhith, Yoma 47^a (Ms. M. 2 'יָשַׁב').—2) name of a priestly division, v. preceded.—3) a Tannai, contemporary of R. Akiba, Keth. 29^b. Ib. 50^a. Hull. II, 4.

יָשַׁב (b. h.) pr. n. m. *Jishbi*, a Philistine. Snh. 95^a; Gen. R. s. 59.

יָשַׁב (abbrev. of 'ישע') pr. n. m. *Jesus of Nazareth*. Snh. 43^a 'הנצרי' Ms. M. (ed. only 'י'). Ib. 107^b (represented as a disciple of R. Joshua b. P'rahia, with whom he fled to Egypt); Sot. 47^a. Ab. Zar. 17^a 'הנצרי' I met one of the disciples of J. the Nazarean whose name was Jacob (v. 'יָשַׁב' 5); Tosef. Hull. II, 24 'פנטרי' (Var. 'פנטרי'); Ib. 22 'בן פנטרי' and Jacob ... came to cure him with the name of J. the son of Pantera; Ab. Zar. 27^b (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40^d bot. 'בן פנטרי' shall I speak a charin to thee in the name of J. the son of Pandera; Y. Sabb. XIV, 14^d bot. 'פנטרי' and he whispered to him a charm, in behalf of J. P.; [In Babli editions published under censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 'פלי' is substituted.]

יָשַׁב (b. h.) 1) *settlement, inhabited land*, opp. 'מדבר' or 'ים'; *cultivation, social world, civilization; public welfare*. Koh. R. to I, 15; Ruth. R. to I, 17 'אין'.

יְשׁוּיָן f. (יְשׁוּיָן) 1) *sitting, rest*. Hag. 15^a . . . למעלה לא עמירה ולא יוכ' Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69^b, a. fr. בעזרה אין י' none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. י' וכל מקום שאתה מוצא י' וכל' wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106^a ישיבתה א' this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the yabam is a benefit to her); a. fr.—2) *settlement, dwelling*. Kidd. 37^a, a. e., v. ירושלה. Keth. 110^b ישיבת כרבים a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court*. Yoma 28^b לא פרישה an elder and member of council. Ib. פרישה בר' they (our early ancestors) were never without council (a representative body). Pes. 119^a top בר' המכיר who knows his colleague's place in meetings; . . . המקבל בר' who greets his colleague in meetings with kindness. Ber. 57^a ראש י' presiding officer. Y. Ber. IV, 7^d top ומינו י' they elected R. El. . . (president) in regular session. Ib. בר' הישיבה they installed him as president. B. Bath. 120^a בר' חקך בר' in court or college give the preference to learning, in social entertainment to age; a. fr.—של—י' has been summoned before divine justice (is dead); a. fr.—Pl. ישיבות. B. Mets. 86^a של מ' divine court. B. Mets. 86^a של מ' has been summoned before divine justice (is dead); a. fr.—Pl. ישיבות. Koh. R. to I, 8, הללו טועות וכל' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24, שהסיבו הללו טועות (corr. acc.; v., however, טועות). Y. Sabb. X, 12^c bot. י' שלא שמעתי א' עמדות מה שלא שמעתי א' I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78^d; a. fr.

יְשׁוּיָן, v. יְשׁוּיָן.

יְשׁוּיָן m. (יְשׁוּיָן) *allowing to dry up, leaving unused*. Tosef. Ab. Zar. VIII (IX), 3 וכמה ישינן (ib. Toh. XI, 16 how long must they remain unused?

יְשׁוּיָן (b. h.) pr. n. m. *Jeshua*, 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. ירושע. Y. M. Kat. III, 82^c ישי.—Tosef. Hull. II, 22; 25; v. ישי.—2) (sub מְשִׁיב) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (1 Chr. XXIV, 7—18). Pesik. Haomer, p. 69^b; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] י' חמימרת בזמן שיש י' when are the seven weeks between Pass-over and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhanah are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for ישינן; v. ישינן. B. Kam. 80^a.

יְשׁוּעָה f. (b. h.; יְשׁוּעָה) *redemption, help*. Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5^a של הקב"ה the salvation by the Lord; a. fr.

יְשַׁט (b. h.; cmp. שוט) *to spread, stretch*.—V. יְשַׁט.

Hif. יְשַׁט to stretch forth, to hand, reach. Hull. 140^b י' ירו לקן וכל' if one put his hand forth into a nest and cut there. Ab. Zar. 6^b לא ישיט וכל' one must not hand a cup of wine to a nazarite &c. Ib. לא . . . ישיט it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'lih. p. 167^b; Yalk. Num. 744 ח' הרסים offered myrtles, i. e. asked pardon; a. e.

יְשַׁט ch., Af. יְשַׁט same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74^d top גי reaching forth for a Chaldaic version from between the (Hebrew) book.

יְשִׁי (b. h.) pr. n. m. *Jesse*, father of king David. Ber. 58^a. Pes. 119^a; a. fr.

יְשִׁיבָה f. (יְשִׁיבָה) 1) *sitting, rest*. Hag. 15^a . . . למעלה לא עמירה ולא יוכ' Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69^b, a. fr. בעזרה אין י' none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. י' וכל מקום שאתה מוצא י' וכל' wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106^a ישיבתה א' this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the yabam is a benefit to her); a. fr.—2) *settlement, dwelling*. Kidd. 37^a, a. e., v. ירושלה. Keth. 110^b ישיבת כרבים a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court*. Yoma 28^b לא פרישה an elder and member of council. Ib. פרישה בר' they (our early ancestors) were never without council (a representative body). Pes. 119^a top בר' המכיר who knows his colleague's place in meetings; . . . המקבל בר' who greets his colleague in meetings with kindness. Ber. 57^a ראש י' presiding officer. Y. Ber. IV, 7^d top ומינו י' they elected R. El. . . (president) in regular session. Ib. בר' הישיבה they installed him as president. B. Bath. 120^a בר' חקך בר' in court or college give the preference to learning, in social entertainment to age; a. fr.—של—י' has been summoned before divine justice (is dead); a. fr.—Pl. ישיבות. B. Mets. 86^a של מ' divine court. B. Mets. 86^a של מ' has been summoned before divine justice (is dead); a. fr.—Pl. ישיבות. Koh. R. to I, 8, הללו טועות וכל' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24, שהסיבו הללו טועות (corr. acc.; v., however, טועות). Y. Sabb. X, 12^c bot. י' שלא שמעתי א' עמדות מה שלא שמעתי א' I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78^d; a. fr.

יְשִׁיבָה m. pl. (יְשִׁיבָה; cmp. יְשִׁיבָה) [*balance-holders*,] anchor, ballast-stones. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. disagreeing with Mish. B. Bath. V, 1, v. יְשִׁיבָה; Y. ib. V, beg. 15^a עובין, read יְשִׁיבָה).

יְשִׁיבָה pr. n. m. *Bar-Y'shita*. Y. Meg. IV, 75^c top.

יְשִׁיבָה, v. יְשִׁיבָה.

יְשִׁיבָה m. (b. h.; cmp. יְשִׁיבָה) [*substantial*,] old, venerable. —Pl. יְשִׁיבָה. M. Kat. 25^b, v. יְשִׁיבָה.

יְשִׁמַּעֵאל (b. h.) pr. n. m. *Ishmael*, 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins*. [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 באימות א' I, too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16^b; Gen. R. s. 59 ישיבה א' in as much as I. repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11^a וכל' וכל' (v. Rabb. D. S. a. l. note 80 a. Rashia. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118^b י' מלכות (Ms. M. a. older eds. חרשע) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer